

PUBLIC SERVICES TO PARISH PUPILS

An important school case decided in Portland, Oregon, last month involved, in quite a new context, the rights of private-school pupils to the use of public-school facilities.

Patsy Elkins, a nine-year-old pupil of Holy Cross parish school, was sent by her parents to a public school for enrolment in a special class for children who are hard of hearing. The parochial school had no facilities for instruction in lip reading and speech correction. Portland School District No. 1 refused admission to Patsy and three other children attending private schools on the ground that, under Oregon law, only children attending public schools had a legal right to such special instruction.

There was no conflict in class schedules between the school day at Holy Cross and the special public-school class. The school board took its stand on the general proposition that Oregon had established a "self-contained" system of public schooling. For any child to avail himself or herself of any of its facilities, it argued, he or she had to be in regular attendance in the public schools.

Mr. William C. Elkins, Patsy's father, last November obtained a writ of mandamus from the Circuit Court, County of Multnomah, requiring the school district to "show cause" why Patsy should not be admitted. Among other things, the defendant maintained that its funds were inadequate to provide special training for all the handicapped children already in the public schools.

A month ago Circuit Judge Alfred P. Dobson ruled in favor of Mr. Elkins. Chapter 710, Session Laws of 1953, he declared, in providing for the special classes, left to school districts no administrative discretion to refuse admission to pupils of private schools. Indeed, "it is bound by the long established duties of uniformity and equal protection":

The objective of the educational code is not the accomplishment of a neat, self-contained public-school establishment. A system of educational administration . . . is not an end in itself. The laws . . . are instrumental, and their successful ministration to the need of a literate, mature society is the final measure of their worth.

He denied the alleged analogy of bus-ride cases, which, in any case, "are by no means unanimous."

One argument Judge Dobson used is disconcerting. He denied that the "aid" afforded private schools by admitting their pupils to special classes in the public schools was anything more than "tenuous" because the private schools have no intention of trying to set up such special facilities of their own.

The central issue in this whole field has never been squarely faced, nor does Judge Dobson face it. It is not whether the extension of such "auxiliary services" to pupils of private schools is permitted by our fundamental laws, but whether our fundamental laws do not require such extension under "equal protection of the laws."

CURRENT COMMENT

Danger to Indians' rights

Are the U. S. Indian tribes eventually to disappear and be assimilated into the surrounding white world? That they inevitably will is generally agreed upon by both friends and foes of pending Federal Indian legislation. This would terminate existing Federal services to ten of the major tribes and throw all obligations to the American Indians back upon the States. Agreement is also general that no form of special government protection of the Indians should be extended indefinitely. Certain of the more advanced tribes are now ready to dispense with such aids. Nevertheless, many experienced friends of the Indians, as well as the majority of the Indians about whom there is now question, are seriously alarmed at what would happen to many tribes if these Federal services—which are a special privilege guaranteed by treaties—were discontinued and the Indians left exposed to the competition of interests and individuals eager to seize and exploit their lands. This alarm applies particularly to the Indians of the Southwest, who still lack the education and training necessary for such a transformation. Other tribes are concerned as well. Testifying before a Senate subcommittee, Rev. Cornelius E. Byrne, S.J., of St. Ignatius Flathead mission in Montana, called for careful integration of the Indians into American life rather than an abrupt transition. "I am not opposed to properly understood withdrawal under trust status," said Fr. Byrne; "but it should be worked out with the tribe's representatives." Ill-considered legislation will be a disservice, not only to the Indians but to the whole country.

NLRB reopens old sores

By its decision on March 2 in a case involving the American Potash and Chemical Corporation, the National Labor Relations Board appears to have given a green light to the old rivalry between craft and industrial unions. Roughly, the difference between the two is that the former bargain for a single craft, such as plumbers or painters, whereas the latter represent all the employees in a plant. Denying the plea of the manufacturing chemists that the fragmentation of their industry's labor force through separate craft unions be forbidden, NLRB voted to permit two AFL unions, the Electricians and the Operating Engineers, to carve out bargaining units at American Potash

and Chemical. The board argued that it had no other choice under the statute. This seems disputable since Taft-Hartley need not be interpreted as stressing individual-worker freedom at the expense of all other objectives of labor law, including industrial efficiency. Though a majority of the board was hopeful that any loss of efficiency stemming from its decision would be "more than compensated for by the gain in industrial democracy," its optimism was not shared by board member Ivar H. Peterson. Mr. Peterson called the decision an open invitation to craft unions "to invade industries and plants where stable industrial-type bargaining relations have existed for a substantial period." Besides adding obstacles to the projected AFL-CIO no-raiding pact, the American Potash and Chemical doctrine will very likely multiply employer headaches. None of this applies, however, to a few industries, including steel and aluminum, which under a decision of the old board in the 1948 National Tube case are immune from craft organization.

A couple of business robins chirping

Right now it looks as if a couple of the Administration's bets for a spring upturn in business stand a good chance of paying off. First is the remarkably well-sustained buying by the public. This partly accounts for firmed buying intentions on the part of businessmen. Dun & Bradstreet reported in the very bad month of January that three-quarters of the businessmen they questioned expected this year's spring sales would surpass last year's. The National Association of Purchasing Agents now reports increases in order backlogs for 30 per cent of the firms they surveyed. In 13 months they haven't seen such an increase. The second bet is the construction industry. Because construction puts men immediately to work and multiplies jobs through other industries which make building materials and home or office furnishings, the President's economic advisers put great hopes in construction to help prime the upswing. Here the word about good things ahead comes from the F. W. Dodge Corporation, national compilers of construction permits. They report that new contracts are astonishingly high, higher than in 1953. Their report comes upon the \$2.4-billion construction records hung up in both January

and February. Pending legislation, moreover, will boost highway building. Other public construction is moving faster with cheaper money available. Fifty-nine housing authorities announced on March 16 new bids for some of this cheaper money. Such news won't hearten Detroit or Pittsburgh much, but it is good news.

Low rate of corporation giving

When the Internal Revenue Act of 1936 permitted corporations to use up to 5 per cent of their net income for tax-free gifts to worthy causes, it was expected that they would avail themselves fully of the exemption. But the *New York Times* for March 4, reporting the results of its own survey of Internal Revenue figures for 1950, says that gifts from all industrial groups reached only 0.59 per cent of net income in that year. What is more, this low figure turns out to be not exceptionally low, but the actual average which the National Planning Association's *Manual of Corporate Giving* reports for the fifteen years preceding 1950. Still worse is the expectation, based on past tax experience, that the ending of the excess profits tax will bring a decline in corporate giving. (When excess profits were taxed as high as 82 per cent, giving these dollars away was relatively painless.) The situation in college education illustrates as well as anything how disappointingly inadequate is this level of corporate giving. The Russell Sage Foundation's 1952 study, *Corporate Giving*, reported that half of our private colleges in that year were operating at a deficit. To support these schools adequately, the Commission on Financing Higher Education (a business-sponsored group) then called upon industry to donate to them one-half of one per cent of corporate net income. This is practically all they are giving for all philanthropic purposes. In the *Manual of Corporate Giving* Beardsley Ruml pleaded with corporations to use up their 5-per-cent exemption in gifts. Perhaps it's more realistic to ask them to raise their giving to somewhere above 1 per cent.

Priest in a world of silence

Few young men have ever faced such serious difficulties in answering their vocation as has Rev. Vincente Burnier of Brazil. He is the only person now living who, born completely deaf, has nevertheless managed to reach the goal of the priesthood. Sr. Mary Walter, O.S.F., recounts his inspiring story in the March issue of the *Christian Family*. From his earliest years he dreamed of being "another Christ," though friends told him it was an impossible ambition. With no promise that the Holy See would allow him to be ordained, he spent long years in the seminary. After he finished the required studies in 1947, he worked for three years in the diocesan chancery—still not a priest. During his spare time he studied Italian so that he could, in company with his bishop, make a personal plea to Pius XII. It is difficult for a profoundly deaf person to learn to speak any language.

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Buoyed by a tremendous faith and courage, Fr. Burnier acquired the ability to lip read and speak fluent Portuguese, Latin, French and Italian. He is also fairly proficient in English. In 1951, after an interview with the Holy Father and lengthy examinations before two congregations, he was permitted to be ordained. For the first year he said Mass only in a private chapel. Now he can perform many of the public functions of a priest. His story is an inspiration, not only to the deaf, but to all young men who must travel an arduous road to follow Christ. Fr. Burnier, it seems, will never hear the words of the Mass, but he is a priest forever.

Filtering the cigarette ads

One by-product of the cigarette lung-cancer alarm is the upsurge of the filter-tip cigarette. Although over-all cigarette sales dropped in 1953, filter brands made large gains. The filter brands are now exploiting big advertising budgets to sell the cancer-conscious public on the smoke-me-and-stay-healthy theme. Much of the new advertising is misleading. For example, one big brand advertises: "This Is It! ABC Filters Are Just What The Doctor Ordered." The fearful smoker is encouraged to conclude that he has the doctor's definitive answer to the lung-cancer danger—a completely false inference. This same brand boasts that it gives "selective filtration." But what filtration isn't "selective"? Another brand announces that it filters 100 per cent of the smoke. That hints at 100-per-cent efficiency. Actually it means nothing except that 100 per cent of the smoke passes through the filter, carrying, for all we know, 100 per cent of its nicotine and tar with it. Just how much nicotine and tar is removed by filters? On this point the filter ads are silent. Tests by the American Medical Association, reported in the July 4, 1953 issue of the *AMA Journal*, gave figures on the three largest-selling filter-tip brands. Brand A removed 9 per cent of the nicotine and 5 per cent of the tar; Brand B, 60 and 55 per cent; Brand C, 14 and 16 per cent. When Brand B later changed to a looser filter, apparently in an effort to improve "smokability," its effectiveness dropped from 60 to 41 per cent for nicotine and from 55 to 44 for tar. A later test on filters in cigarette holders (*Journal*, Feb. 20, 1954) showed that the holder with an extra cigarette as filter removed 41 per cent of both nicotine and tar. Four other holder filters proved almost useless.

New USIA religious-affairs post

Religion has been assured a clearer status in our foreign information program with the appointment on March 7 of Dr. D. Elton Trueblood to the newly created post of Chief of Religious Policy in the U. S. Information Agency. Up to now the agency had an advisory board comprising three representatives of the major religious groups. This body functioned on a part-time basis and gave its attention only to the broadcasting aspect of the USIA. The Catholic repre-

sentative was not replaced when Msgr. Thomas J. McCarthy resigned a year ago to take over the post of vice chancellor of the Military Ordinariate in New York. Dr. Trueblood, a Quaker, professor at Earlham College, Richmond, Ind., will have a full-time job. His duties extend to the whole range of USIA activities, including films and library services, as well as the "Voice." In announcing the appointment, USIA Director Theodore C. Streibert said that the new policy implies more than setting up of occasional broadcasts. It is, he said, "a matter of undergirding our whole set of convictions, the fundamental beliefs and values" which we share with all the people of the free world. The VOA, as a recent survey covering the last three months of 1953 has shown, already devotes an average of seven to eight per cent of its broadcasting time to "religious programing." This compares favorably with the 1.2 per cent of our four major networks at home. The new post to be assumed by Dr. Trueblood, who is generally esteemed, will ensure greater effectiveness in our efforts to portray the real picture of a religious America for our friends abroad.

Monsignor Higgins on the UN

Msgr. George G. Higgins, assistant director of the Social Action Dept., NCWC, has introduced some clarifying distinctions into the continuing debate about the value of the United Nations. In a recent Washington address he advised the so-called internationalists to stress the difference between "good" and "bad" internationalism in order to overcome the "instinctive suspicions of any kind of internationalism" entertained by so many good and sincere people. Bad internationalism is that fostered by Marxists to achieve their classless world. Good internationalism seeks to give flesh and blood to the Christian law of human brotherhood. (The *Catholic Mind* for March carries Rev. William F. Lynch, S.J.'s theoretic elaboration of these two types of internationalism.) While individual moral reform is needed, so is institutional reform. "Abstract, disembodied moral principles will not automatically or inevitably produce results," said Msgr. Higgins, "if applied in a vacuum. Practically, it will never be possible to implement adequately the principles of the moral law at the international level without benefit of an international organization with adequate legislative, executive and judicial powers." He described the attitude of the American bishops as that of "moralists, not moralizers." The latter he defined as those who are "quickly disillusioned and easily tempted to throw the baby [in this case the United Nations] out with the bath." The bishops, "following the realistic lead of the Holy See," want the baby saved so it can grow to maturity.

Bevan's move for power

Unfortunately for the unity of Nato, Aneurin Bevan, militant leader of the British Labor party's left wing, has more of a chance today to capture leadership of that party than seemed possible a year ago. For this

development the inability of the Attlee-Morrison group to get Labor off an ideological dead-center is, no doubt, partly responsible. The trouble is that the party has been too successful for its own good. With the program it fought for over the years now largely a part of British life and law, the old leaders have not been able to decide where or how new ground ought to be broken. In this policy vacuum, Mr. Bevan's strident demands for a program of thoroughgoing socialism have an appeal to people who, traditionally, have always had some goal or cause to crusade for. Were this the only source of the gentleman's strength, however, his present challenge to the party's right-wing leadership would almost certainly fail. By and large the powerful trade unions are not in a mood for domestic economic adventures. What gives Mr. Bevan's latest maneuver so much appeal is the deep desire in Britain for an end to international alarms and the widespread dislike, among Conservatives as well as Laborites, of German rearmament. In playing up this latter issue Mr. Bevan can count on many rank-and-file workers, the pacifists in the Labor party, his own left-wing following and all those who hope wishfully against hope for a settlement with Moscow. Should the big trade unions falter in their support of Messrs. Attlee and Morrison, the Bevan campaign for power may be unstoppable.

Handling subversives in Canada

Senators Jenner and McCarran have not yet taken advantage of the Canadian Government's permission to publish the whole interview they had on Jan. 4 with Igor Gouzenko. In spite of the exchange of diplomatic notes and the general big fuss that preceded their cloak-and-dagger meeting with the ex-Soviet cipher clerk, they apparently brought back very little in the way of sensational testimony. But the Senators did leave something very definite behind them in Canada. The Gouzenko incident left a widespread revulsion against U. S. congressional committee methods of digging out subversives. Now, however, the Canadians are beginning to ask themselves whether their own system of protection against subversives in government is above reproach. C. D. Howe, Acting Prime Minister, while declaring that "we all abhor McCarthyism," recently refused to answer questions about the security screening of civil servants, the number dismissed or the identity of the persons responsible for security. The Canadian system operates in secret. The Royal Canadian Mounted Police fulfils the role of the FBI in providing informative reports, without recommendations. The ultimate responsibility lies with the head of each of the "vulnerable" Government departments. Critics are now calling this a "star-chamber system" and charge that under it innocent persons can become the victims of malicious accusers. It all goes to show that there is no foolproof system for weeding out subversives. Almost everything depends on the caliber of the men who administer even the best of systems.

COMMUNISM AT CARACAS

International communism in this hemisphere has been the principal consideration of the American states meeting at Caracas during the past week. Venezuela expressed the grave concern of many Latins by protesting against interference in the internal affairs of the sovereign states. The Guatemalan Minister, whose country is charged with nurturing communism, made a bitter attack on the U. S. effort to bring pressure upon that country, charging that it was a throw-back to the days of dollar diplomacy.

In a notable speech to the plenary session on March 4, Secretary Dulles appealed for unity of effort in the hemisphere to keep out "political institutions which serve alien masters." Two days later the United States took the initiative when it laid before the convention a draft resolution requiring that if any American state should become Communist dominated or controlled, the matter would be the subject of "appropriate" collective action. It further provides that states seek to identify persons and their activities as well as the sources of funds available to those acting as agents of international communism. Governments should exchange information on such activities.

This is a considerably weaker resolution than that offered by the Dominican Republic, which calls for outlawing Communist parties, cutting off labor affiliation with Communist international unions and setting up committees of vigilance. The U. S. resolution does not mention Guatemala specifically and should give no serious concern to Latin governments sensitive to outside meddling with their internal affairs. The resolution still leaves to the individual states the initiative in its implementation.

While the early discussions were devoted to communism, it was only to be expected that economic concerns would be raised in later sessions. Secretary Dulles foresaw this when, in his opening address, he devoted much time to U. S. policy in this area. His exposition, however, must have been somewhat less than satisfying to the Latins. The task of economic improvement, he said, is "primarily a domestic one," although there is "a need for international conditions which facilitate" exchanges of goods and capital. U. S. capital aid to Latin America must come largely from private, not Government sources. He did give assurances, however, that there was no plan afoot to put a ceiling price on coffee, that he would try to head off higher tariffs on wool and liberalize policies of the Export-Import Bank.

But for the basic economic problems of Latin America—assured outlets for raw materials, protection from spiraling inflation and sudden fluctuation in world markets which may reduce whole populations to extremes of poverty—he had no plan. Countries which have developed a single exportable crop and whose economy depends on that crop, sugar for instance, feel that they should not be constantly harassed in their production or markets by threatened embargoes or quota changes.

PAUL S. LIETZ

WASHINGTON FRONT

Last week I considered some of the problems that face the Republicans in Congress. Great as they are, however, they seem to me to pale before the one big problem that confronts the President. That is nothing less than the task of holding his Administration together in the face of mounting opposition in his own party and a steady flow of resignations by some of the best men on his "team," with several more to come, apparently.

It is said on good authority that his Foreign Service has gravely deteriorated in spirit under the drumfire of criticism, and that since the Stevens affair the same thing has happened to the armed forces. Mr. Eisenhower is always smiling and confident in public, but it takes little imagination to conjecture that in private he must be gravely concerned.

He said in his Inaugural Address that he considered it the function of the Administration to weed out undesirables from Government. He has repeated that idea since then, and has claimed success. In fact, he has indulged in a little boasting about it.

But the plain fact is that the Senate's Government Operations Committee and its Permanent Investigations subcommittee, both headed by Senator McCarthy, have been given practically unlimited power to investigate everything in every department and agency of the Executive branch. The Senator has taken that mandate very seriously. He was encouraged in this course by some of his colleagues, on the ground that whatever he turned up would be splendid ammunition against the Democrats in November.

However, the obvious fact is that the Eisenhower Administration has now been in power exactly fourteen months. As every day passes it therefore becomes increasingly responsible for what goes on in it. By November that responsibility will have grown. Moreover, Mr. McCarthy in recent weeks has adopted the position, and rightly, it seems to me, that his main job is to see what the *present* Administration is doing, not what *past* ones did, except incidentally.

There is no reason to suppose that Mr. McCarthy will stop with the State and Defense Departments. In fact, there is every reason to believe that come November he will have delved into the Treasury, Interior, Commerce and Agriculture, at least. So, instead of getting ammunition against Democrats, he is handing to them on a silver platter weapons against his own party. His crusade has necessarily become an anti-Eisenhower, not an anti-Truman, one. This is all the truer in the light of White House promises and boasts. One can pardon the President and his associates if they look on this prospect with some dismay, and the Democrats if they do so with some complacency.

WILFRID PARSONS

UNDERSCORINGS

War Relief Services-NCWC has produced a 16mm. sound film, *The Works of Peace*, dealing with the needs and problems of refugees. The first half of the film surveys areas all over the world in which WRS works, giving on-the-spot views of conditions. The second half portrays the work of WRS in coping with these conditions. The commentary is spoken by Most Rev. James H. Griffiths of the Military Ordinariate (Running time, 47 min. Rental, \$10 for a week. Write WRS-NCWC, Empire State Bldg., New York 1, N. Y.).

► The American Catholic Philosophical Association will hold its 28th annual meeting April 20-21 at the Hotel Pfister, Milwaukee. Theme of the meeting will be "The Existence and Nature of God." Dr. Charles J. O'Neil of Marquette University will be inducted as president of the association. The retiring president, Dr. James Collins of St. Louis University, will deliver the presidential address on "God as a Function in Modern Systems of Philosophy."

► The 1954 appeal of the Catholic Charities of New York will be made in the 388 parishes of the archdiocese between March 28 and April 7. The goal is \$2.5 million. The 39 child-care agencies of Catholic Charities looked after some 18,000 children during 1953. Twenty hospitals, three convalescent homes and their allied services cared for 135,000 patients. The Youth Department sponsors cultural, social, athletic and spiritual programs for 200,000 young people.

► The Catholic Library Association has published its *Catholic Book List*, 1954. A 73-page booklet, it lists 250-300 titles, with annotations, under 12 subject-headings. The list was edited for the association by Sr. Stella Maris, O.P. (St. Catherine Junior College, St. Catherine, Ky. 75¢) . . . Convert Makers of America is offering gratis a folder, "Convert-Making Literature," listing 200 pamphlets and over 100 books useful in the convert apostolate (CMOA Publications, Pontiac, Mich.).

► A microfilm containing vols. 88 and 89 of *AMERICA* (Oct. 4, 1952-Sept. 26, 1953) is available from University Microfilms, Ann Arbor, Michigan, for \$4.40. Microfilms previously issued cover vols. 82 to 87.

► Rev. Thomas Plassmann, O.F.M., rector of the Seminary of Christ the King, St. Bonaventure, N. Y., veteran U. S. educator and biblical scholar, will celebrate his 75th birthday on March 19. Fr. Plassmann was president of St. Bonaventure College (now University), 1920-49, and provincial of the Holy Name Province, O.F.M., 1949-52. He was a founder and first president (1919) of the Franciscan Education Conference. In 1936 he was appointed to the editorial board for American revision of the Douay version of the Bible. He is the author of a number of books on biblical themes and on the spiritual life. C. K.

Democracy as procedure and substance

In the controversy over congressional investigations many Americans, out of enthusiasm for the over-all purposes pursued, brush off the misgivings they feel about the methods used. It was time someone emphasized the truth, as has Rt. Rev. Horace B. Donegan, Protestant Episcopal Bishop of New York, that democracy itself is a matter of method.

Anglo-American law is notable for being highly procedural. Those who make light of our legal techniques, who rally to the dangerous dodge of treating a person as a criminal in open hearings without ever having proved him a criminal through regular legal processes, are themselves, in an ominous sense, toying with subversion of the very fabric of democracy. These short cuts are tempting, but pernicious.

However, Bishop Donegan goes too far, surely, when he declares that democracy is *only* a method. The Executive Editor of *Commonweal*, we notice, entirely agrees with him in last week's issue in denying that democracy has any content. Our colleague assumes that to attach any content to what we call democracy is to make it an "ideology."

Emptying democracy of philosophical content is a very serious thing. It conforms to the thinking of certain positivistic jurists and political theorists, but, in our opinion, seriously conflicts with both the Christian and Anglo-American traditions.

All democracies guarantee fundamental human rights, usually in carefully defined Bills of Rights. Moreover, they profess certain ethical purposes, such as, in the Preamble to our Constitution, the promotion of "justice," the "general welfare" and "liberty." These are substantive values.

Even "due process of law" in our constitutional system is more than procedural. The Supreme Court has defined it as demanding that law shall not be "unreasonable, arbitrary or capricious." It would be easy to cite cases in which our judges have declared legislation null and void simply because it undermined rights which are of the essence of our democratic tradition. One cannot appreciate or enforce mere procedures with consistency without recognizing the substantive rights they protect.

In his classic column for Washington's Birthday, Walter Lippmann reaffirmed what the best political theorists of democracy have long understood: majoritarian democracy, understood as mere method, can readily lead to tyranny. This system, he declared, "masquerades as democracy." True democracy acknowledges as its standard of right and wrong a "higher law" which is the only safe repository of freedom and justice.

The fact that other forms of government also require this solid ethical foundation in no wise diminishes its importance as an essential constituent of democracy. One can say that democracy is distin-

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guished from them by its intricate juridical procedures for reaching decisions, enforcing laws and determining guilt. But these distinctive procedures are themselves designed to implement "higher" and in every way substantive moral values.

This understanding of democracy as both procedure and substance greatly enhances respect for the intricacies of "due process" by endowing them with profound moral significance. Far from implicating democracy in ideological confusion, as we are sure *Commonweal* will agree, it gives it a philosophical foundation, which is something very different.

Wind of divisive words

A sound and vigorous society can withstand a thousand strains so long as its inner unities are intact. Dissolve these internal bonds and you need not trouble to destroy the society. It will soon destroy itself. In loosening the inner bonds of our national life we have gone just about as far as we can go.

Two weeks ago, a distinguished group, representing the American Committee for Cultural Freedom, issued a widely publicized warning on the subject of national unity. Noting that in recent controversies Americans of all parties have climaxed a long series of irresponsible public statements by grave accusations against other Americans, the committee called upon the nation to study "the techniques of controversy presently employed by some speakers, writers and public officials." These, it said, are

... dangerously similar to the techniques long used by the Communists to confuse and control their subject peoples. Those who now consciously and maliciously turn Americans against Americans are causing what may be irreparable damage to the strength we have derived from our unity. We do not know of anyone who can benefit from this state of affairs but the Communists.

We trust that this statement will be read and heeded.

One who might well ponder it is Rev. Robert J. McCracken of the nondenominational Riverside Church in New York. Taking Senator McCarthy as his sermon topic on February 28, Dr. McCracken urged his congregation not to forget that the Senator "is a member of a Church that has never disavowed the Inquisition, that makes a policy of censorship, that insists on conformity." The Riverside preacher had been similarly critical of the Catholic Church in a sermon preached to the faculty of Columbia University on January 10.

The Washington *Post* took immediate issue with this "warning." On March 2 it printed a strong editorial which led off with the statement: "One of the latent dangers in Senator McCarthy's use of hate and fear has always been that it would touch off a religious war." Having expressed regret that Dr. McCracken should have resorted to "this kind of bigotry," the *Post* went on to say:

This is the stuff McCarthyism is made of. There are millions of Catholics who have no truck with Senator McCarthy; and conversely, there are Protestants and Jews among his supporters. It is only playing the Senator's game of dividing America to divert the issue from one of principle to one of religious labels . . . The conscience which is repelled by McCarthyism is common to all faiths.

The divisive stand taken by Dr. McCracken is thus vigorously rejected by one of the Senator's most consistent journalistic critics.

Methodist Bishop G. Bromley Oxnam, an old hand at this technique of controversy, might also profit from a reading of the *Post* editorial and the statement of the American Committee on Cultural Freedom. In an address in Columbus, Ohio, on February 24, Dr. Oxnam found that the real threat to liberty was not the menace of communism. The danger, he averred, must be traced to "blind isolationists, Rip Van Winkle industrialists and alien-minded prelates." Apparently the good bishop is an internationalist in politics but an isolationist in religion.

It is time for all this to end. Debate on this level is unworthy of Americans. This republic needs all the strength that can be derived from unity. At the moment our national unity is being blown to pieces by a wind of divisive words.

One economic half-world

With his brilliant speech of March 9 before the assembled delegates to the Tenth Inter-American Conference at Caracas, Secretary Dulles won general support for his hemisphere resolution to resist Communist aggression.

It is good to know that the Latin republics, despite their preoccupation with economic troubles, resisted the temptation to make their vote for the Dulles' resolution depend upon U. S. economic aid. This favorable reception for our main project in the conference should prompt our delegates during the remaining weeks to lend a considerate ear to the Latin-Americans' airing of their economic troubles.

Many of their economic problems stem from the closeness of their economic relationships to the United States. From us Latin America buys a little more than half of its imports. To us she ships 60 per cent of her exports. The United States is deeply involved in the Southern republics through investments. Of all our private foreign investment 40 per cent, aggregating \$6.5 billion, is there.

If these close commercial ties do not bring much

happiness at present to our Latin neighbors, part of the blame must be laid at their own doors. A column by Paul Lietz in this issue lists the reasons. But the faults, as Mr. Lietz goes on to show, by no means lie entirely with them. Some of them are ours.

Three lines of failure on our part seem to give most trouble. First, our interest in their economies goes up and down as we find special need for their products. In World War II and in the Korean war we urged the Latin American republics to step up their output of vital tin, copper, oil and fibers. But now, when our diminished demands have caused troubles, especially in the countries producing single crops or minerals, we appear indifferent.

Must it not strike them as the height of cynicism when a country operating under the shelter of high, inflexible price supports tells them to expect the prices of the products we buy from them to go up and down, with the movement of free world markets? Ironically enough, we did not accept this explanation when it came to the price of the coffee we buy. (Our intemperate charge, now proved unjust, that they withheld supplies from the market caused deep indignation.)

Our second failure is our inability to appreciate that the smaller nations to the South fear domination if they undergo a big concentration of American investment. This is one reason why they turned so eagerly to the Export-Import Bank for long-term development loans. We should recognize that long experience justifies much of their fears. For this reason, even while we educate the Latin-Americans to look with more confidence to private U. S. capital and to create the conditions that will attract this capital, we should maintain a very substantial program of Government help. Since our neighbors feel that the Export-Import Bank is more strongly focused on their needs than the International Bank for Redevelopment, it is heartening that Secretary Dulles, over the opposition of Secretary Humphrey, reinstated Ex-Im's long-term lending program.

Our third failure is lack of an *over-all* policy to guide us in our twin role as dominant buyer and seller in the Western hemisphere. Right now our tariffs are the Latins' biggest worry. They no longer see any prospects for lower tariffs. All they hope for is at least some consistency and stability.

Our delegates at Caracas must be willing to explore these and other aspects of an integral economic policy for this hemisphere with an open and sympathetic mind.

EDC Day: matter of timing

En route to Greece and Turkey for official visits, West German Chancellor Konrad Adenauer stopped off in Paris on March 9 to help speed French ratification of the European Defense Community Treaty. Undaunted by the failure of all previous attempts to find a settlement of the Saar question, which France demands as

a pre-condition of EDC ratification, the Chancellor offered as a basis for new discussions a Council of Europe proposal to "Europeanize" the Saar, while leaving it tied economically to France.

M. Bidault's agreement to reopen the complicated question is another in a series of moves by supporters of EDC (Am. 3/13, p. 615) in preparation for EDC Day, when an all-out offensive will be launched against the fears still so deeply entrenched in the French National Assembly. Zero hour arrives when the Assembly begins debate on ratification. Whether to call up the question before or after the Geneva conference on Korea and Indo-China, now scheduled to open April 26, confronts M. Bidault with a momentous choice.

Several factors seem to recommend postponement. The Saar discussions cannot be held until Dr. Adenauer returns from the Balkans, only a day or two before he is scheduled to meet with M. Bidault and the other EDC Foreign Ministers March 30 to discuss the revised draft of the constitution of the European political community. It is extremely unlikely that the Saar question can be settled in a few hours stolen from that conference. M. Bidault must also reckon with the setback his cause suffered at the hands of Mr. Molotov at the Berlin conference.

Mr. Molotov drew from Messrs. Eden, Dulles and Bidault the admission that a united Germany would be free to reconsider any commitments the West German Federal Republic might make to EDC. To an extent not sufficiently realized, this eviscerated a major argument used to reassure those parliamentarians who fear a resurgence of German militarism. Merging German contingents in a common European defense force was held to be the best guarantee of controlling a rearmend Germany. But suppose Russia, in retaliation, agreed to let Germany unite? She might be willing to take her chance on winning over a powerful Germany rather than to permit consolidation of Nato.

Add to this new uncertainty the fear of antagonizing Russia aroused by Molotov's diatribes against EDC during the Berlin conference and you have an indication of the "fear-thoughts" M. Bidault must cope with. His colleagues will surely suggest postponement until after Geneva, lest approval of EDC so irritate the Russians that they will not use their influence at Geneva in favor of a truce in Indo-China.

If M. Bidault wants to press the issue, he can, of course, count on increased pressure from Great Britain and the United States. It is reported at this writing that both British and American representatives will meet with M. Bidault shortly to discuss his demands for even greater guarantees of long-term association with EDC. Copious leaks as to how much farther both nations are willing to go indicate that they still want immediate ratification.

Not everyone concedes the wisdom of pressing for EDC ratification before Geneva, which means, practically, before the Assembly recesses on April 18 for

its Easter vacation. Considering all the circumstances, especially the psychological, the risk of rejection would be considerable. It would seem safer either to wait for the results of Geneva, or to postpone Geneva. The rainy season in Indo-China will soon, in effect, negotiate a "truce" there anyway.

Travancore-Cochin vote

As resentment reached fever-pitch in India over the United States-Pakistan military pact, the Indian Communist party was in the process of gaining its greatest electoral success in the country's seven years of independence. The loss of Travancore-Cochin by Prime Minister Nehru's Congress party to a Communist-Socialist coalition gave India her first left-wing local government. Surprisingly enough, the Congress party's defeat occurred in India's most modern, most literate and most Christian state.

On the surface, the left-wing victory sounds more catastrophic than it really is. The Congress party won 45 out of 117 constituencies, more than any other single group. Its defeat was assured only by a marriage of convenience between the anti-Communist Praja Socialists and a united front of leftists which guaranteed the coalition an absolute majority of 59 seats.

Nevertheless, Prime Minister Nehru can ill afford to shrug off the leftist victory. Though his central Government will not come crashing down as a result of one adverse state election, the vote in Travancore-Cochin is ominous. For the first time in India the Communists have successfully employed one of their favorite tactical weapons, the so-called "united front."

Lenin once wrote: "A tough, disciplined Communist minority needs no more than ten per cent of the popular vote to bring about the downfall of any democratic government." In the 1951 general elections the Communists polled five per cent of the votes. They still have a long way to go. Yet, if they can concentrate their votes into pockets of strength throughout India, such as Travancore-Cochin, their dream of building up "little Yensans" after the strategy of Mao Tse-tung in China may one day come true.

The Communist victory in Travancore-Cochin can most favorably be interpreted as a protest against mounting economic and social distress in India. It is therefore unfortunate that the Indian Government should at this time obstinately persist in fostering resentment against the United States over our agreement with Pakistan. Threats to end American economic aid, such as Mr. Nehru made on March 6 in New Delhi, hardly seem realistic. We are the one nation which can help India to put her economy on a sound footing.

If the present Indian Government fails to bring promised economic and social improvement to the people through its five-year plan, then 1956, the year of India's next general elections, may see other states go the way of Travancore-Cochin.

Role of advertising in a recession

Philip S. Land

"THE BEER THAT WATCHES your beltline" and the cigarette that's "just what the doctor ordered" are not the only things advertising advertises. It also advertises itself. Full pages in the big city dailies assure the alert businessman that if he has "a gifted product that isn't getting gifted advertising" the Ajax Ad Agency can brighten his life.

More recently the admen have been heralding with their usual quiet authoritativeness a new claim. This is that they are the people you turn to when you have to lick a business recession like the present one. There is a timeliness about this latter claim that invites a bit of probing.

INVENTORY RECESSION

Pared of all its details, the claim is this. We are experiencing an inventory recession. This means that manufacturers at the height of the boom that ran through last summer and fall poured out of their factories more TV sets, electric ranges, rugs, cars than the market could absorb, at least at then current prices. The effect of this high rate of production can best be measured by the ratio of inventories to sales. This ratio ran at 1.59 in the first half of 1953, but advanced to 1.68 in the second half. This is also very high as compared to the ratio of 1.38 for the four-year period 1945-48.

The admen's second point is that at boom-tide the money is around to buy all these goods. For, after all, sufficient wages, salaries and dividends are being paid out to people who produced the TV sets, ranges, rugs and cars. Therefore all that is needed is to keep these income-earners spending. To do this, however, usually requires more than just holding to the present rates of consumption. It requires stepping up the rate. Step it up? Yes, answer the admen, for at the top of a boom we turn out from our factories, as a result of increased productivity, more goods than people are at that moment accustomed to buy. The quantity of goods produced exceeds the actual demand, though not the potential demand, for people have the money to buy them.

The trouble is that people shift too much of their income over into savings. So the solution to this boom-tide problem is to get them to step up their consumption. In the words of one prominent exponent of the theory, Paul Mazur, author of *The Standards We Raise*, we are

a nation that consumes its way to property, security, prosperity and freedom, and we are compelled by the dynamic character of our economic relationship to do so at an increasing rate.

There is much talk these days of the "recession" or "rolling adjustment" that the U. S. economy is going through. In his article Fr. Land, S.J., contributing editor of AMERICA, discusses the role that the advertising profession claims for itself in promoting an upswing. In the following article, Fr. Masse discusses the differing views of the Administration and certain Congressmen as to what tax policies will best help toward recovery.

What the ad fraternity proposes to do is to stimulate the American people to step up their standard of living.

How much more of material comforts and luxuries should the public be induced to consume? "Business," says William McKeehan of the J. Walter Thompson agency, "should help the public to learn to live a third better."

What we have to ask about this "recession-born" function of advertising is whether Messrs. Mazur and McKeehan stand on sound ground economically and morally. Do they, as they allege, perform a useful economic function? If so, does not the advertising which pushes the standard of living ahead represent at its brassiest the frequent American identification of the "good life" with the acquiring of material wealth, and of "progress" with the enjoyment of more and more worldly goods?

Let us confine our attention in the rest of this article to the economic question.

FUNCTIONS OF ADVERTISING

First it should be said that advertising performs a useful function by *informing* the public about the availability of goods of certain specifications such as quality and price. Department-store advertising is a good example of this function. This purpose of advertising is so familiar that we can pass on to the second.

Advertising's second role is to *persuade* people to buy. The adman's ability to persuade was a main force in making possible the mass markets largely responsible for the growing availability over the years of such a variety of goods at improved quality and lower prices. Back in 1915 it was advertising that overcame public resistance to Henry Ford's newfangled and rather frightening horseless carriage. As advertising opened up a wider market for Mr. Ford's growingly popular little cars, expanding output enabled him to reduce costs. These lowered costs he then passed on to the public in continually lower priced and improved automobiles.

Now if Messrs. Mazur and McKeehan claim for admen an even more important role when recession threatens, it is because they put the consumer squarely in the middle as the key to the economy. Their thesis is, within limits, valid.

The first thing about the consumer that lends support to the adman's claim is that the consumer is a fellow who needs some prodding if he is to step up his absorption of goods when business conditions so require. The consumer, typically, is a creature of fairly

stable habits. That's why the President's Council of Economic Advisers banks on him to keep spending despite some loss of current income or fear of loss of income. For the consumer does not easily reduce a standard of living he has once got accustomed to.

But by the same token, once the needs of his present standard of living are met, neither does the consumer quickly move to elevate his plane of living. This is true even when he experiences rising income with good prospects of maintaining the new income level. This side of the consumer shows up in the habit of saving more as income increases. The consequence of this diversion of higher money income into savings may be very bad for the economy. For if income receivers stash away too much of the increased income into stocks and inactive bank balances, they fail to put back into the stream of spending enough money to start up another round of the same high incomes.

There's another thing about the consumer that makes for trouble. This is that despite his basic stability he can be moved by mounting signs or talk of business trouble ahead to cut back his buying. If the businessman's pessimism filters down to the general public, people are likely to start saving more for the rainy day ahead. If, as was true at the end of 1953, overtime work is cut out and the work-week is down about an hour, workers will grow apprehensive over what the future has in store. Needless to say, such concern deepens even among the employed when, as is now true, unemployment mounts.

When consumers preoccupied with such anxieties begin to grow cautious about buying (right now consumer purchases are down 5 per cent from the high of last autumn), the automobile dealer, shoe retailer, appliance distributor see their inventories pile up. They then begin to cut down on their buying. If they sharply reduce their new orders, it will mean layoffs at the manufacturing level.

HARD SELLING VS. PRICE CUTTING

When such signs of overproduction first appear, everyone hopes that price cuts and harder selling effort on the part of business people will keep output high enough to prevent serious unemployment. It is in support of the selling side of this two-pronged effort that the adman comes into his own. Indeed precisely because the businessman will cut prices only when he is driven to it, and therefore prefers the selling effort, the adman is doubly precious. We need not enter into the several reasons which partly justify a reluctance to do much price-cutting. But it should be observed that many analysts will agree that in the first stages of inventory adjustment, with incomes staying up, the *stress* should be on hard selling rather than

on price-cutting. If drastic price-slashing is resorted to while labor and material costs remain high, the result is bound to be unemployment. (Right now we are witnessing a combination of hard selling effort coupled with the beginnings of price concessions, partly forced upon the manufacturer by the unpublicized concessions retailers are making on the manufacturers' product.)

If we now look briefly at the problem of excess savings, economic analysis again runs up against the claims of the admen to have the answer. (In 1952 and

again in 1953 savings out of personal income were running at a rate of 7.3 per cent. Compare this with the 4.3 per cent prevailing from 1947-1950.)

There are three possible attacks on excessive savings. One is to prevent the excess in the first place by skimming off high incomes through taxation and redistribution of the income to lower brackets where it will be spent. Another is through investment demand high enough to lap up the excess savings. The third is to get the public to adjust to a higher standard of living. This means inducing people to buy more of the goods or services that fit into their present standard of living (or to buy them more quickly) or, alternatively, to buy new goods and services they had not previously thought of buying at all.

We need not here explain either the limitations to the first line of attack through taxation, or the complexity of the second through investment. Whatever may be said of these lines of attack, our American society up to the present has relied, in considerable measure, on promotion of the standard of living to reduce excess savings.

It is to this function that the Harvard economist Sumner Slichter refers when, according to a recent *Business Week* story, he argued:

The potential demand is there . . . It would be a blot on the American system . . . if unemployment develops because business concerns are unable to *persuade consumers . . . to raise their spending* (emphasis added).

By way of concluding this economic approach to the problem of advertising as recession-remedy, it may be worth pointing out that the admen get some implicit support for their position from the Economic Report which the President transmitted to Congress this January. In their "Appraisal of the Current Economic Situation" (chapter 4) the President's economic advisers analyze the business situation this way.

Thus far, at least, the readjustment process has been largely a matter of reducing excessive inventories, especially of consumer durable goods. . . . By granting more favorable terms, by adjusting prices here and there, and by applying more selling effort, businesses should be able to . . . achieve a better balance between production and



consumption during the next few months—provided final expenditures continue at their recent high and stable levels.

The President's advisers then go on to support their position by statistics showing the high level of consumer buying. They next report our above figure on savings and then suggest that a reduction of one percentage point in personal savings would mean about \$2.5 billion more consumer spending.

These positions seem surely to support the analysis we have made of the role of advertising in time of recession. It should not be forgotten, however, that it is quite another thing to prove that advertising successfully fulfils its role. Moreover, whether this service couldn't be rendered for half the staggering \$8 billion the admen will ask this year is a question that troubles the serious economist.

And the moral problem? We'll have to take that up another day.

Congress headed for showdown on taxes

Benjamin L. Masse

AS MY FAVORITE Chicago newspaper man, who learned his trade in the Al Capone era, would say, the controversy over the 1954 tax bill is "heating up." It will grow a lot hotter, too, before Congress, possibly by the end of April, makes a final decision on the Administration's proposals.

From the viewpoint of the country's well-being, the danger is that with the fall elections very much on everybody's mind in Washington—and more especially on the minds of one-third of the Senate and the entire House of Representatives—economic considerations may cede the field to political necessities. This can happen the more readily because nothing is easier than to furnish appealing economic rationalizations for politically motivated decisions. On the other hand, in justice to the legislators, it must be noted that a politically desirable tax bill is not always and necessarily an economically bad one. Sometimes it can be a very wise one, satisfactory to reputable economists. When that happens in an election year, the lawmakers are in clover.

That is exactly where Sen. Walter George, a highly conservative gentleman from Georgia, and all his fellow Democrats think they are today. Their analysis of the economy has convinced them that the only way to prevent the present recession from becoming a tailspin is to grant generous tax relief to the masses of consumers. That this would also be a highly popular political move is, they contend, just one of those

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lucky coincidences that make the hard business of politics endurable. But I am getting ahead of myself.

In his budget message on January 21, President Eisenhower summed up the Administration's tax policy for the fiscal year beginning next July 1 in the following paragraph:

The start toward tax reductions is justified only because of success in reducing expenditures and improving the budgetary outlook. That outlook permits me to make some proposals for tax reform and reductions for millions of taxpayers at this time which represent much-needed improvements in our tax system. These proposals are directed toward removing the most serious tax hardships and tax complications, and reducing the tax barriers to continued economic growth. The proposals will encourage the initiative and investment which stimulate production and productivity and create bigger payrolls and more and better jobs.

Two aspects of this program should be underlined. The first is its strict consistency with the tax and budgetary policies which the President proposed during the 1952 campaign and has sedulously sought to effectuate since his inauguration. Mr. Eisenhower is firmly committed to cutting Government expenditures, balancing the budget and reducing taxes. In this three-pronged program, spending cuts and a balanced budget take precedence over lower taxes.

The President is willing to consider some tax reduction this year—in addition to expiration of the excess profits tax and of the 10-per-cent post-Korean increase in personal income taxes last January 1—only because lower spending levels have been achieved. He insists that the tax relief must be modest, with emphasis on removing certain inequities in the law and on promoting further economic growth.

PRESIDENT'S PROPOSALS

With a view to getting rid of inequities, he would deal more leniently with earnings of dependent children, expenses for child care, medical expenses, pensions, annuities and sickness benefits. To encourage investment the President would lighten the tax bite on the dividend income of individuals, allow business more liberal depreciation policies and permit it to carry back losses as an offset to earnings for a period of two years. The total cost of his program to the Treasury would be about \$1.5 billion, a little more than one-half the estimated 1955 deficit of \$2.9 billion.

The second thing to note about the President's proposals is that they assume fairly stable economic conditions. In this they reflect the dominant thinking in the Treasury Department that the slide from high 1953 levels of production and employment is only a "rolling adjustment" which the economy can take in stride. In the context of the budget message, the reason for easing taxes on corporations and dividend receivers is to reduce "the tax barriers to continued economic growth," not to deal with a present emergency.

Ever since the President sent his program to Congress it has been under attack. It has been criticized by members of his own party in Congress on the ground that it does not go far enough toward redeeming their campaign promises to reduce taxes. It has been assailed by both liberal and conservative Democrats because it does not take into account what they believe to be a real economic recession and because in granting relief it favors corporations and investors over the low-income and medium-income consuming public.

Before this two-sided attack, the Administration has had to give some ground, but not very much. Under pressure from Republicans on the tax-writing House Ways and Means Committee, it agreed to selective cuts in excises (sales taxes), but only on condition that the lost revenue be made up in some other way.

Chances are that the Administration's modest retreat will not satisfy a majority in Congress. On March 4, Ways and Means sent to the House floor a bill cutting excise taxes a healthy \$900 million. The committee voted to reduce all excises—some of which run as high as 25 per cent—to a flat 10-per-cent rate, liquor and tobacco alone excepted. The bill also provides for cancellation of the automatic reduction of special post-Korean taxes on automobiles, gasoline, auto parts and accessories, as well as those on liquor and tobacco, scheduled for this April 1. That cancellation saves the Treasury an estimated \$1.07 billion. On March 10 the House approved the Ways and Means bill unchanged.

If Administration supporters are unable to amend this bill in the Senate, the President can scarcely avoid signing it. The arithmetic is against him. Should he successfully exercise his veto power, the Treasury would stand to lose more than it would gain. It would lose a billion in revenue from the taxes automatically expiring on April 1 and gain only the \$900 million which Rep. Daniel A. Reed's committee cut.

SENATOR GEORGE: CONSUMER RELIEF

The President's program must hurdle a still more formidable obstacle, the one now being constructed by Senator George and the Democratic half of the Senate. On February 19, Mr. George argued in the Senate that to keep the economy from falling on its face the Government must cut taxes much more deeply than the Administration proposes. In addition to reducing or eliminating excise taxes, he called for an increase in dependency allowances from \$600 to \$800 this year, and to \$1,000 next year. The Senator conceded that his measure would cost the Treasury close to \$5 billion in 1954 and nearly \$10 billion in subsequent years. But he observed drily that the Treasury would lose some money also "if unemployment reaches 4 or 5 million people."

Senator George's action added fuel to a controversy over the President's tax program that had been sputtering in Congress ever since it received the budget message last January. The conflict has its origin in a

conviction, widely shared by the Democrats, that the recession from peak 1953 levels of production and employment has gone much further and is much more of a challenge than the White House has been willing to concede. Accordingly, they regard as misplaced the emphasis the Administration's tax program puts on savings and investment as opposed to consumption. Senator George adverted to this in the speech mentioned above:

Whatever we do for corporations and whatever we do for the big business organizations may have an indirect effect on our economy, but what we do in this field, by leaving more take-home pay in the pockets of workers, will increase the purchasing power, and will stimulate productivity in the United States.

Commenting on his colleague's proposal, Sen. Paul Douglas amplified the economic argument for it:

Because these tax remissions will primarily benefit the low-income groups, the money thus remitted will be almost completely used to increase consumption, and hence will stimulate purchases from stores, thus reducing inventories, causing stores in turn to purchase more from wholesale establishments and from factories, and then causing factories to increase production and to hire more workers. A cumulative upturn could thus be developed.

Other Senators argued that the Administration has not proved the assumptions underlying its stress on investment, namely, that the economy is suffering at the present time from a lack of investment money, or that special tax concessions are needed to translate savings into job-producing outlays, or that business will invest money in the face of slow markets and falling consumer income.

CONSUMER OR INVESTOR

That line of attack has forced the Administration to defend its tax program in terms of effective anti-recession policy. This the White House is prepared to do. Asked during an interview on February 21 whether tax concessions in present circumstances ought to favor consumption or investment, the respected chairman of the President's Council of Economic Advisers, Arthur F. Burns, replied that easing the burden on investment would more greatly stimulate economic activity. He conceded that during the 1930 depression Government aid to consumption was more effective than aid to business, but said that conditions now were different. In the 1930's businessmen had lost their confidence. Now, despite some decline in confidence, he believes they can still be stimulated by friendly policies to go full speed ahead. Before the Joint Committee on the Economic Report, Secretary of the Treasury Humphrey was even more emphatic on the soundness of the Administration's concessions to corporations and shareholders.

There the controversy stands at the moment. The Democrats are in that happy position described earlier in this article of being able to muster some stout sup-

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port among economists for a politically popular position. Within the past two months, Colin Clark, world-famous British economist, Edwin Nourse, formerly of the Brookings Institution and first chairman of the President's Council of Economic Advisers, and Gerhard Colm, chief economist of the National Planning Association, have all testified before congressional committees that the recession cannot be stopped unless tax relief is also extended to consumers.

As in so many questions of public policy, however, the economists are too divided to give either side any overwhelming certainty that the course it advocates is the correct one.

The President in his press conference on February 17 seemed to reflect this lack of certainty. He said that March would be a key month for the economy. If no upturn occurred, it would be a warning to the Government to wheel out the anti-recession artillery. Asked specifically about tax concessions to consumers, the President replied that possibly this tax reduction would be one of the first things considered.

So chances are that, unless the economic weather improves during March, consumers will get some tax relief this year in the form of higher dependency allowances. They won't get nearly so much, however, as Senator George advocates.

Social Teaching Test for College Seniors

THE EAGER RESPONSE of college seniors to our Catholic Social Teaching Test, sponsored last May by AMERICA'S ASSOCIATES, almost bowled us over. Despite the lateness of the start, sixty-seven college seniors from more than twenty different Catholic colleges entered. AMERICA's main purpose was to stimulate study of the social teachings of the Church as presented in papal and episcopal pronouncements. With the same purpose in mind we invite this year's crop of college seniors to enter the second ASSOCIATES' contest.

The first-place winner will receive an award of \$50; the second-place, \$25; the third, \$15; and the fourth, \$10. The next five will each receive a year's subscription to AMERICA; the next five, each a copy of the widely hailed new autobiography of Fr. John LaFarge, S.J., *The Manner Is Ordinary*; and the next five, each a year's subscription to the *Catholic Mind*.

Here are the rules of the contest.

1. All Catholic college seniors, with the exception of seminarians and members of religious communities, are eligible. They must give the full names of their college and dean as well as the address at which the entrants themselves may be reached after the end of this semester.

2. The test consists of identifying the quotations by stating: a) who said or wrote what is quoted; b) on what specific occasion; c) in what printed source the passage may be found. The printed source may be a *book* identified by author or editor, title, publisher—giving place and date when first mentioned—and exact page references; or it may be a *periodical* identified by its title, date of issue and page reference.

3. Entries must be postmarked not later than April 23. (Last year some entries were disqualified because, though presumably put in the *postbox* before the deadline, they were not *postmarked* until the next day.) No replies received after April 28 will be accepted.

4. Entries must be typewritten and addressed to Associates' Social Teaching Contest, c/o The Editor, AMERICA, 329 W. 108th St., New York 25, N. Y.

5. In case of ties, the contest judges (a committee of AMERICA's editors) will prefer the earlier entries, those with the more standard, more likely available, substantially full-text references, and those which adhere to standard bibliographical form in their references.

AMERICA cannot undertake to answer any enquiries about this contest. The winners will be announced in AMERICA.

Teachers are requested *not* to suggest to contestants anything more specific than the *kind* of sources to consult; for example, in addition to encyclicals, such books as *Principles for Peace* or *Our Bishops Speak*, or such periodicals as *The Catholic Mind*. We hope teachers will encourage all seniors likely to be able to answer half or more of the questions correctly to enter this contest.

The following quotations are all taken from the statements of either Pope Pius XI or XII, national hierarchies or eminent officials of the Holy See, speaking for the Holy Father, in the period 1930-53.

DOMESTIC PROBLEMS: NATIONAL SOCIETY

1. "When mothers are engaged in industry a serious child-care problem necessarily arises. Every effort must be made to limit, as far as necessity permits, the employment of mothers in industry, particularly young mothers."

2. "This subjection [to her husband] does not deny or take away the liberty which fully belongs to the woman both in view of her dignity as a human person, and in view of her most noble office as wife and mother and companion . . . But it forbids that exaggerated license which cares not for the good of the family . . ."

3. "Security of the workingmen, therefore, against unemployment, old age, sickness, accident and death, must be frankly accepted as a social responsibility of industry jointly with society."

4. "Unions have arisen as a spontaneous and neces-

sary consequence of capitalism embodied in an economic system. As such, the Church gives her approval to them, always with the condition that, depending on the laws of Christ as their unshakable foundation, they endeavor to promote a Christian order in the world of workers."

5. "Domestic progress and peace depend on securing vital space for the rural family, as world progress and peace depend on securing living space for all the nations of the world. Accordingly, an adequate solution of the problems of emigration is of major importance in bringing tranquility to a confused world."

6. "No other working group is so suited as his [the farmer's] to the life of the family viewed as the spiritual, economic and juridical unit, and also in the matter of production and consumption. However hard this work may be, man finds himself still the master of his world through action at the heart of the community: of the family, of the neighborhood, and also secondarily of various economic cooperatives . . ."

7. "Now if the rich and the prosperous are obliged, out of ordinary motives of pity, to act generously toward the poor, their obligation is all the greater to do them justice. The salaries of the workers, as is just, are to be such that they are sufficient to maintain them and their families."

8. "And it should not be said that technical progress is opposed to such a scheme [for a wider distribution of property] and in its irresistible current carries all activity forward toward gigantic business and organizations, before which a social system founded on the private property of individuals must inevitably collapse . . . Even technical progress as a social factor should not prevail over the general good but should rather be directed and subordinated to it."

9. "The social and economic policy of the future, the controlling power of the state, of local bodies, of professional institutions, cannot permanently secure their end, which is the genuine productivity of social life and the normal returns on national economy, except by respecting and safeguarding the vital functions of private property in its personal and social values."

10. "Similarly, we preferred to refrain from characterizing the conduct in practice of certain champions of the rights of private property. These persons so interpret the use and relationships of private property that they succeed—even better than their adversaries—in overturning this very institution, so natural and indispensable to human life, and especially to the family."

11. "The economy is not of its nature—no more for that matter than any other human activity—a state institution. It is, on the contrary, the living product of the free initiative of individuals and their freely established institutions."

12. "It must likewise be the special care of the state to create those material conditions of life without which an orderly society cannot exist. The state must take every measure necessary to supply employment,

particularly for the heads of families and for the young."

INTERNATIONAL RELATIONS AND SOCIETY

13. "Now no one can fail to see how the claim to absolute autonomy for the state stands in open opposition to this natural law that is inherent in man—nay, denies it utterly—and, therefore, leaves the stability of international relations at the mercy of the will of rulers while it destroys the possibility of true union and fruitful collaboration directed to the general good."

14. "In international trade-relations let all means be sedulously employed for the removal of those artificial barriers to economic life which are the effects of distrust and hatred. All must remember that the peoples of the earth form but one family in God."

15. "The institution of a community of nations which today has been partly realized but which is striving to be established and consolidated upon a higher and more perfect level, is an ascent from the lower to the higher, that is, from a plurality of sovereign states to the greatest possible unity."

POLITICAL AND SOCIAL PHILOSOPHY

16. "The needs that derive from human nature are the guide rules of law. However different the formulation given to those needs in positive law according to various times and places or varying circumstances, degree of development and culture, their central kernel is always the same, because it is the expression of man's nature. It is of little consequence whether these needs of nature are called 'law,' 'ethical norms,' or 'postulates of nature.' The fact is that they exist; that they have not been invented by man's caprice; that they are therefore to be found everywhere; and consequently, all public law and all law of nations finds in our common human nature a clear, solid and durable foundation."

17. "But tradition is something entirely different from mere attachment to an irretrievable past. It is exactly the opposite of reaction against all healthy progress . . . tradition conveys the idea of an uninterrupted march forward, which progresses both serenely and in a vital manner in accordance with the laws of life and which solves the agonizing dilemma between youth and old age."

18. "Parents and society contribute to the making of a man; hence a man is indebted to the social order. At the same time, since his soul comes not from society but from God, a man has rights which no society may violate."

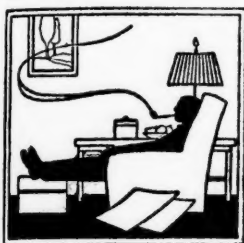
19. "How, for example, can those who in economic or social life want to make everything depend upon society . . . or those who look for their sole daily spiritual nourishment less and less from themselves—that is to say, from their personal convictions and knowledge—and more and more from the diet prepared for them in advance by press, radio, movies and television, how can they conceive true liberty, how can

they esteem and desire it, if it no longer has a place in their lives?"

20. "By disposition of Divine Providence the Catholic Church has formulated and promulgated its social doctrine . . . and no fear of losing possessions or temporal gains, of appearing less in harmony with modern civilization or less national or social, could authorize true Christians to deviate even a hair's breadth from this path."

(Reprints in lots of 25 gratis from our Business Office, 70 East 45th Street, New York 17, N. Y.)

FEATURE "X"



Mr. Nordloh, Milwaukee businessman, father of four children, grandfather of two, suggests a Family Communion Sunday as a means of helping families to pray together so that they may stay together.

"NEXT SUNDAY is the regular Communion Sunday for the Holy Name Society. After Mass there will be breakfast in the school hall and a talk. We'd like all the men of the parish to be present." So runs a fairly typical Sunday announcement.

The following week there will be a similar announcement about the Married Women's Society, or the C.Y.O. for the high-school boys and girls, or about the grade-school children or the Third Order. In due succession all the groups of the parish are remembered, except the most important one, the very foundation stone of the parish, of the Church, of society.

There is never a mention of a special Holy Communion Sunday for the family, when father and mother and the children go to Mass and Holy Communion as a corporate group, sitting in the same bench together, walking to the Communion rail together, receiving their divine Lord together, and then going home for breakfast together. Today, the family is under attack from all sides. We see so many broken homes around us, even among Catholics. There are so many outside distractions to weaken family ties. The Family Communion Sunday is certainly needed.

In the days when life was simpler, the family more or less found its inspiration among its own members. Parents and children worked and played and prayed together. Not so today. Often during the week, business engagements keep Dad away from home in the evening. Or his job requires him to travel. The children, with various social activities—basketball, Boy or Girl Scouts, dancing lessons, etc.—must rush away from the dining table. But on Sunday morning, this

can all be different. It is the one time of the week when all the members of the family can most easily be together as a group.

Our Catholic people are more receptive to this idea of Family Communion than many pastors may possibly realize. I know of a parish, one of the biggest in the city, where every year, on one of the regular Holy Name Sundays, the members bring their wives. On that Sunday you will invariably find more men at corporate Communion than on any of the other Sundays of the year. They and their wives take up practically the entire church. It is only necessary to add the children to make the idea complete.

In another parish, there was a family that practised on its own this idea of Family Communion Sunday. The family was grown, with the youngest member in high school. It was an inspiring sight to see the father and mother and four grown children go to Mass and Holy Communion together. And it wasn't long after they had moved into the parish and set the example before other families were doing the same thing.

No pastor is satisfied with the number of men and women who go to Holy Communion. Pastors use the Holy Name Society, the Married Women's Society, the Young Women's Sodality, the C.Y.O., as stimulants to get the members of these organizations to receive at least once a month, hoping thereby to get all the members of the parish to receive monthly. But they don't get all the men and women, for the simple reason that many receive no stimulus from other members of the parish.

With the Family Communion Sunday, every member of the family would be working on the others, particularly the children. Come Friday, the good sisters in the parochial school tell the children that the following Sunday is Family Communion Sunday and that they are to go to Mass and Holy Communion with their parents. It's the exceptional parent who can resist the importuning of a child. The aisles will be jammed at Communion time.

And what graces will flow into those families and into that parish. No family can go to Mass and Holy Communion together without being strengthened, not only in its individual members but also as a family unit. Parish life will be strengthened, for the parish is only as strong as the families that make it up.

Doubtless the sudden inauguration of this practice in a parish would disrupt the present scheduling of Communion Sundays. But the thing can be done gradually. Four months of the year have five Sundays, roughly one each quarter. Why couldn't that "extra" Sunday be the Family Communion Sunday as a starter? The Family Communion need not be confined to any one Mass, but can take place at any of the Masses, late or early.

If it is good to say the rosary together, to have family prayers together, it is even better to go to Mass and Holy Communion together. There is no finer way of praying together in order to stay together.

PAUL C. NORDLOH

Mass of the poor

Francis Sweeney

My mother's voice came thinly through the dark, and I responded sleepily, swinging my feet out of the warm cocoon of bedclothes. The straw matting was cold and smooth under my feet. It was a wintry five o'clock, and I had been up that early only a few times before.

A rooster crowed somewhere, a skyrocket of sound. I did not know of anyone within a mile who raised poultry, but sometimes very early in the morning I would hear this insolent fanfare.

I hurried into my clothes and let myself out of the silent house. Down the street there were lights in the rectory and a cab stood waiting, the driver smoking sleepily and not caring. "Get in and wait," he said kindly, snorting the smoke from his nostrils, "he'll be out in a minute."

The door of the rectory opened and the priest came carefully down the steps and hurried down the walk, pulling on his gloves.

"Good morning, Father," I said, and the driver touched his cap and started the car. Main Street was dark as we came through, except for a lunch room that was full of yellow light; the windows were steamed so we couldn't see inside. At a traffic light blinking yellow we turned west and headed out of town.

"Sure you got everything, Father?" the driver said, making conversation.

"Everything is all set," the priest said. "I was up there last night." He was sitting in the back with his gloved hands on his knees. The trees and houses as we passed were black armatures against the rose window of dawn. A rooster crowed triumphantly, close by now, for we were riding through the fields and thin woods that border the Grafton road. Without thinking, I listened for the third cock-crow which would reproach the world for its denial.

We turned into Asylum Street, a narrow, whimsical track that went diagonally across a wooded hillside, looping and turning to skirt a gully or an outcropping of shale. Clumps of sumac, as startlingly red as the skirts of Connemara women, were the only color in the shadowy woods. A line of telegraph poles, weathered grey as pewter, followed the road by angular fits and starts.

The cab emerged near the top of the ridge, where a white clapboarded farmhouse stood on the sloping lawn with a faded red barn beside it and a silo trussed with rusty steel cables. Every window in the upper floor of the farmhouse was lighted, though now it was

Fr. Sweeney, S.J., is professor of English at Boston College, Chestnut Hill, Mass.

LITERATURE AND ARTS

full dawn and the sun was coming up, the edge of a wafer of light searing the top of the ridge with incandescent fire.

The priest left his coat and hat in the bare parlor and went up the creaking stairs, with the Master of the Poor Farm, a large, nervous man in his shirt-sleeves, clattering ahead of him in heavy shoes. In an angle of the corridor the vestments were spread on a table. The Master of the Poor Farm gave me a wooden match with an orange head and I went into the room where the makeshift altar was. I nicked the match into flame with my thumbnail and lit the candles, to murmurs of approval from the old people.

They were packed into the small room, seated in rows on kitchen chairs. Some sat staring at the floor, others were praying aloud; one man waved encouragement to me. A flood of pity and strange self-reproach rose from my belly and made my heart beat faster; they were a page out of the *Purgatorio*, a print of Hogarth's come to life. A few of the faces were familiar, and I recognized them as people I had thought were dead.

There was Joe-Edgar Garrity, a thin little man with a square chin who had always ridden a bicycle to work, his right leg clasped at the trouser cuff with a black tin clip. Joe would pedal by our house on his way to the straw-hat mill, bending over the handle bars like a seven-day bike racer. Here he was in this forgotten harbor of life, stooped and slow-gaited, stripped at last of all his illusions of flight.

There was Stella Winters, who had worked in an office in Boston and had gone in and out each day on the train. Until past middle life Stella had been a symbol of womanly success, rouged and fur-pieced and high-heeled. Her friends had said of her, "Stella is so smart"; and her enemies had said, "She puts everything she earns on her back." She sat with her hands in her lap, in a blue house dress, her face blurred with age so that it looked like a squashed peach.

There was Mr. Shewring, a big-boned, formal man who had leaned a little from habitual courtesy. I remembered that his corded neck had been gyved with a gates-ajar collar, his bearded chin lifted, like Patmore's in the painting. His face had worn the curves of convinced mirth, a secret joke he would never share with anyone. There was no clue to it except the

odor like vanilla extract that hung upon him. Now he wore no collar or tie, and the bristles were silver on his unshaven cheeks.

The heat eddied and boiled in the room and the air was barbed with the aggressive stink of disinfectant.

In the blood-red vestments of the Sacrifice, and carrying the caparisoned chalice with one hand, the priest edged his way slowly through the crowd. He set his burden on the altar, a blunted gable of red silk, and arranged the faded ribbons of the missal. I brushed against wasted shins as I bent to answer his confiteor. There were ancient faces at my elbow as I offered the wine and water. It was like Mass in the catacombs, with the hunted and the doomed and the beaten-with-rods gathered around the secret altar.

Since they had been told not to rise or kneel, and there was no room for them to file up to the altar for Holy Communion, the priest came to them, carrying the golden cup of blessing down one crowded row and up another, giving the sacred Flesh to all the hostages of life, not omitting one weeping old woman, or one angry old man, or one simpleton who said "Thank you" and chewed the Host. Not one was omitted.

The rooster crowed again as the priest was bringing his thumb to his forehead at the Last Gospel. I thought suddenly that the chronology of the Passion had become confused, but I could not say how, or by whom, or whether in the murmuring of the old people Peter wept.

Parable of the X-egg

Francis J. Coco

The long-awaited day of the scientists' egg hunt had arrived. The sun was bright against a cloudless sky, and the little meteorologist from the Institute, who had prognosticated accurately, was beaming like the father of a new-born child.

"Lovely day, lovely day," he announced.

But no one was paying much attention to him, for the scientists were taking their places at the starting line.

"I do hope I find it this year," said a lean, middle-aged professor, fretfully tapping the back of his hand with his pince-nez. "I shall be terribly disappointed if I don't." He was, of course, referring to the X-egg.

"Not this year, Regmor," said the man at his right.

"But someone is sure to find it one year or other, Botdze. I mean we just can't go on year after year missing it!"

"I realize that," said Botdze. "I think this is the year—my year. I have a theory—"

Fr. Coco, S.J., is professor of English at St. Charles College, Grand Coteau, La.

Botdze's exposition of his theory was forestalled by the screech of the starter's whistle. The scientists broke nicely, scattered over the spacious lawn and were soon industriously shinnying up trees, nuzzling hedges, probing windfalls. From time to time a whoop of joy would put a sudden stop to the stir and rustle, and a cluster of scientists in the immediate vicinity would form around the successful one, peering with curious interest and muttering hurried congratulations. Then back again to the search.

"Regmor! Will you stop following me like a lost orphan?" screamed Botdze.

"I am *not* following you. If it so happens that occasionally I seem contiguous to you," said the mathematician, "the law of probability—"

"Law of probability be blowed!" blasphemed Botdze. "You heard me say I had a theory and consequently you have been tagging after me. I know your kind, Regmor." Botdze was a psychologist of high repute.

Regmor strode proudly away.

"Botdze." Regmor had returned after a brief interval.

"You again," said Botdze withdrawing his head from a shrub.

"Look, Botdze! Look! I found it tucked under a surface root of that oak tree over there."

"Yes. I thought you laid it yourself." Botdze feigned disinterest.

"It's very pretty. Not the X-egg, but—"

Botdze was instantly up on his feet. His sigh of relief was almost audible.

"Let me see it, Regmor . . . Ah, such a pretty egg. So well-formed, so . . . such a well-adjusted egg, you might say. I congratulate you. And . . . er . . . I'm sorry I was so short with you a while ago. I guess I'm a bit on edge."

"Forget it, Botdze. Forget it."

"Now according to my calculation . . ." The rest of this observation was muffled in the shrub.

A red arc of sun lay dimly on the horizon as the men straggled in one by one, their trousers smudged with dirt and streaked with grass stain, bits of leaves and grass clinging to their clothes. The descending twilight and the rapid drop in temperature marked the end of the hunt. The silver egg, the gold egg, the beryllium egg, even the plutonium egg had been accounted for. But the X-egg had been found by no one.

The men walked towards their automobiles in groups of twos and threes, conversing dejectedly. Only the meteorologist seemed at all happy.

"About your theory—" began Regmor.

"Pardon me, but who is that tall fellow standing at the gate?" interrupted Botdze.

"I don't know. But he's been watching the hunt all afternoon. Just standing there, smiling."

The tall figure waved to them and then beckoned.

"I'll go see what he wants," said Botdze.

"Go ahead. I'm tired. Meet you at the car."

A few minutes later Botdze rejoined Regmor.

"Interesting case, Regmor. Interesting case, that fellow. Schizophrenia, no doubt. He said he could show me where the X-egg was. I said: 'What do you know about it?' You know what he said? He said: 'Why, I hid all the eggs'."

Regmor smiled indulgently.

"I told him: 'My dear fellow, one doesn't hide eggs. Eggs are merely hidden.'"

"Of course," said Regmor.

"Then he said the X-egg was hardly hidden. Said it was right out there in the middle of the lawn. Said, 'Just turn around and I'll show you. You can see it from here.' You know, I was almost tempted to do it!"

Regmor nodded understandingly.

"But I said: 'Say, what are you trying to do—make a fool of me?' Well, his answer is what convinced me that the poor fellow is unbalanced. He said: 'Only the fool says in his heart that he will not turn around.'"

Regmor wrinkled his brow in a puzzled frown. "You know, that sounds familiar. It seems to me I've heard that somewhere before."

"Does it?" said Botdze. "The sense of *déjà vu*, no doubt."

"Perhaps so."

"Well, anyway, you were asking about my theory. Now I figured . . ."

Regmor turned into the driveway and they sped away as the gloom descended.

Two views of Palestine

THE HOLY CITY

By Albert N. Williams. Duell, Sloan & Pearce. 411p. \$6

This is not a book on Jerusalem but a history of Palestine as a whole. In fact, many books on Palestinian history devote much more space to a description of the Holy City and to some discussion of the problems connected with its gradual growth and development than this book does.

Viewed as a history of Palestine, Mr. Williams' book will be read with interest from cover to cover. It has the rare advantage of combining in a single comprehensive survey the pre-Christian and the post-Christian periods of the country. These are usually the subject of entirely separate studies, few scholars feeling sufficiently competent to deal with the problems of the Old Testament as well as with those of early Christian, Islamic, medieval and modern history.

The attractiveness of Mr. Williams' discussion of all these is enhanced by his constant effort to present a psychological, philosophical or religious analysis of each period, rather than a detailed narrative.

It is precisely in this respect, however, that many chapters are open to much criticism. The author's views on the events of the Old Testament period are naturalistic in the extreme, based throughout on the dogma of religious evolution and leaving no place for any truly supernatural revelation. The respective biblical documents are interpreted strictly according to the now rather outworn pattern of Wellhausen criticism.

It is difficult to say whether Christ Himself, in the author's opinion, is anything more than a more-or-less spectacular human phenomenon, whose unusual success was due to "personal power and magnetism" as Mr. Williams calls it (p. 239). We are rather surprised to learn that St.

Paul did not preach to the Jews "a new religion but a new and modern form of their own classic Judaism" (p. 245) and that "the Nazarene sect represents no more than just . . . the most resilient and adaptable of the several cults of Judaism" (p. 246).

A considerable part of the second half of the book deals with the period of the Crusades and its aftermath. Interesting though his treatment of these tragic centuries is, the sarcastic tone the author has felt obliged to adopt in these chapters leaves a painful impression. We are, of course, fully aware of the fact that the Western campaigns for the conquest of Palestine were inspired by many and varied motives, some of them regrettably unholy ones. But it betrays a lack of objective acquaintance with the spiritual atmosphere of Europe in the Middle Ages to treat its desire to liberate the tomb of Christ from the yoke of the infidel as a minor factor.

J. SIMONS

THE HOLY PLACES

By Evelyn Waugh. British Book Centre. 37p. \$4.50

This is a limited edition (1,000 copies) of a small book, representing the best in the bookmaker's art. Paper, printing, binding and four beautiful wood engravings by Reynolds Stone bring the work to a standard which is reminiscent of a day long passed. The two essays by Evelyn Waugh, "St. Helena, Empress" and "The Defence of the Holy Places," first appeared in the London *Month* for January and March, 1952, and the latter was reprinted in a recent issue of *Life*.

Both sketches are eloquent tributes of a fervent Catholic to a holy woman and a holy place, whose common denominator is the Cross on which the Son of God was crucified. An unmistakable feeling of sadness pervades the writing, due undoubtedly to the author's awareness that he is probably writing for the last time about

BOOKS

the Holy Land. The youthful enthusiasm with which he planned a series of studies fifteen years ago has all but vanished before the sorry events of the last decade in Palestine, for which his own country must share the blame. As a farewell to the Holy Places and that unhappy land, once so uniquely blessed, this exquisite little volume should appeal greatly.

FREDERICK L. MORIARTY

Strong medicine

DOCTORS, PEOPLE AND GOVERNMENT

By James Howard Means, M.D. Little, Brown. 206p. \$3.50

Even a casual reader of the daily press must be struck by the recurrent and often bitter wrangles over national problems of health and medical care. Actually, these problems go deep into the economic, political and social life of the nation, and one could quite easily get lost in the rumpus of charge and counter-charge. Are doctors really unprincipled rogues? Are others involved in the row really sinister agents, set on a Socialist, if not Soviet, America?

For anyone who wants a guided tour through this labyrinth of socio-medical problems—a tour that will not take it for granted that you are already an experienced traveler—Dr. James Howard Means is the man. Dr. Means is a former president of the American College of Physicians and for twenty-eight years was chief of the Medical Services at Massachusetts General Hospital and Professor of Clinical Medicine at Harvard Medical School. His clear, straightforward treatment gives as good a survey of

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straightforward
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the hot issues that are making head-
lines as you are likely to find between
the covers of any one book.

In spite of the remarkable perfor-
mance of American medicine in the
past few decades, notable flaws still
exist or are newly developing at al-
most every level of the health system.
Medical schools and hospitals groan
under the load of increased costs.
Technological advances in diagnosis
and therapy have helped to widen the
gap between doctor and patient. Or-
ganized medicine, in fear of state con-
trol, wages a running battle with op-
ponents inside and outside the pro-
fession. Private insurance and group-
practice plans are storm centers for
wordy battles about "free choice of
doctors" or "lowered medical stan-
dards."

No one of these problems is inde-
pendent. They interlock. And all of
them together intermesh with prob-
lems in other spheres of national life
—problems in industry, military de-
fense and education. Dr. Means is
clearly a man who realizes that med-
ical practice lives in and by the social
order into which it is woven and that
it never can be the object of concern
to and regulation by doctors alone.

As he treats the areas of conflict,
Dr. Means gives, of course, his own
views on how the problems should be
met. He favors Federal aid for med-
ical education and expansion of volun-
tary insurance and group practice.
This book will not draw Dr. Means
any closer to the heart of the Amer-
ican Medical Association, with whom
he is already *persona non grata*. He
does, however, agree with the AMA
on the advisability of checking the
growth of the Government-controlled
medical-care apparatus of the Veter-
ans' Administration, and he is no
friend of "socialized medicine" for
America. You may or may not agree
with Dr. Means, but if you have no
considered opinion in this field, you
will be stimulated; if you have, you
may only be irritated.

GORDON GEORGE

A RICH YOUNG MAN

By John E. Beahn. Bruce. 250p. \$3.25

St. Francis of Assisi has rightfully
been called, "Everybody's Saint." Be
that as it may, he is no match for his
spiritual son, Saint Anthony of Padua,
when it comes to popular devotion.
There is scarcely a church or chapel
anywhere that does not have at least
a picture of St. Anthony; nor is there
a religious-goods house that does not
have his familiar statue for sale.

Strangely enough, for all his popu-
larity, not much is commonly known

about him, other than the fact that he
has a reputation as a wonder-worker
and a finder of lost articles. It may
well be that this very popularity has
to a certain extent obscured his per-
sonality.

John E. Beahn has obviously read
and studied the facts of St. Anthony's
life. As a result he has produced the
present work, which is a fictionalized
biography, but one which adheres
rather accurately to the historical facts
as related by the hagiographers.

The story is properly set in its me-
dieval milieu with all its pageantry
and romance, its knights and ladies,
lords and serfs, kings, princes, monks,
friars, faith and heresy. With this
background, the author has come up
with a readable and fascinating tale
which he handles with a goodly
measure of writing skill.

How does our saint, the hero of
the story, fare at his hands? As has
been previously mentioned, Mr.
Beahn stays closely to the facts, and
St. Anthony emerges as a living and
rather human and attractive person
who, surprisingly enough, does not
spend his days in searching for lost
articles. If he is searching for any-
thing, it is for souls and for the love
of God. He is eminently successful
in finding both.

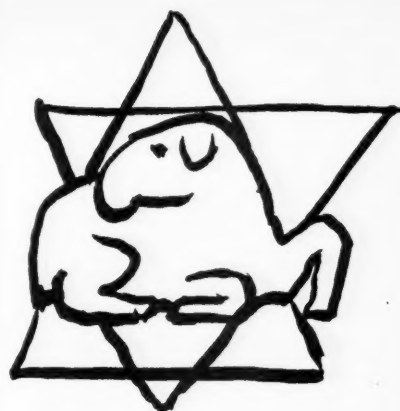
One could only wish that the author
had made Anthony a little bolder at
times. After all, he wasn't called the
"Hammer of Heretics" without reason.
Anyone who is familiar with his ser-
mons knows that he pulled no punches
when the occasion demanded straight
talking. In any event, if anyone wants
to learn more about St. Anthony, and
wants to do it in an exciting and
pleasant way, let him read *A Rich
Young Man*. DAMIAN J. BLAHER

BREAD IN THE WILDERNESS

By Thomas Merton. New Directions.
146p. \$6

Though directed primarily to monks,
this latest book of Thomas Merton
will prove instructive and inspiring
for a much larger circle of readers.
Priests and religious will find in it
new vistas to help them to a more
fruitful recitation of the Divine Office,
and all who are seeking to enrich their
spiritual life will be impelled to draw
more abundantly on the nourishment
provided in the liturgy, and especially
in the Psalms.

While the book is chiefly concerned
with the Psalms, as chanted by monks,
the Scriptures in general and the Mass
are given considerable attention. All
these can help the soul to enter into
more intimate union with God, to live
more vigorously with His life and so



BEFORE THE DAWN

by Eugenio Zolli

The author was Rabbi of Rome during
the Nazi persecutions in that city.
His book, full of wisdom and prayer,
has an Old Testament flavor about it,
very delightful, very hard to convey.
He was received into the Church in
1945 and this is the story of his con-
version, brought about more by the
attraction he felt for Our Lord's per-
sonality than by any external event.
\$3.25

ASPECTS OF BUDDHISM

by Henri de Lubac, S.J.

It's easy enough to paint a black
picture of someone else's religion and
then show the Faith shining by con-
trast: Father de Lubac does some-
thing more charitable and much more
effective. He paints a glowing picture
of Buddhism, and then shows that the
Faith shines incomparably brighter
yet. \$3.00

THE LIFE AND WORK OF SOPHOCLES

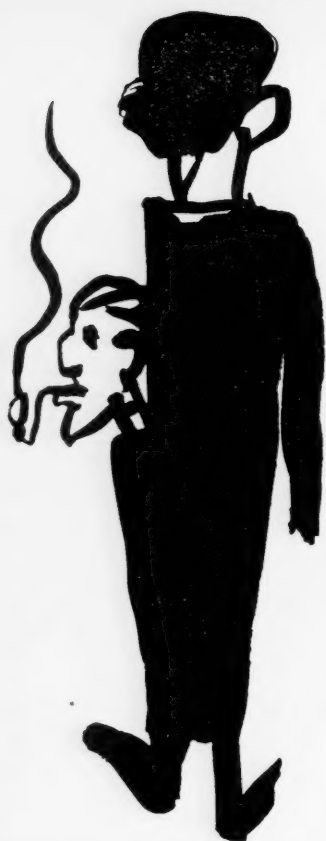
by F. J. H. Letters

The first part of this book is on Athens
as it was when Sophocles lived there
(largely a slum, we regret to say),
on the manners and customs of the
time and on the sort of man Sophocles
was. The second part studies each of
the plays in detail. \$4.50

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to give Him greater glory. By the generous and persevering use of these means the contemplative feeds the fire of divine love in his heart and prepares himself for that higher spiritual experience that is called infused contemplation.

The Psalms supply words for man's use in seeking and finding God. Being inspired, these words are the words of God and they are to be made as personal as possible.

This personal use by which we apply the words of the Psalmist to our Lord or to ourselves or to some spiritual thought is founded on either the literal or the typical sense of the text, and both the New Testament and the practice of the Church encourage us to make such applications in a great variety of ways. This spiritual sense of Scripture should be based solidly on revelation, though latitude is allowed within proper limits. The fine distinctions between the typical sense on the one hand and spiritual deductions or accommodations on the other may be left to Scripture scholars, but the average Christian can get great help from such applications as long as he uses them sanely.

The artistic designing of this book is due to Alvin Lustig. Detailed pictures of a crucifix venerated in a French chapel give terribly realistic expression to our Lord's agony on the cross. They were chosen to symbolize the spiritual agony of those who in seeking God descend into the gloom described by St. John of the Cross as the "dark night of the soul."

WILLIAM A. DOWD, S.J.

WORLD POWER IN THE BALANCE

By Tibor Mende. The Noonday Press. 188p. \$3

Here is a thoughtful and well-written book which traces the shift of world power from Western Europe at the end of the Victorian era to today's struggle for world leadership between the United States and the Soviet Union. The key area in this struggle is the Orient, though both Africa and Latin America cannot be overlooked.

To these three regions Russia sings a siren song which offers the promise of speedy industrialization. The United States and the West in general counter with a pledge of free government and technical assistance. Economics, says Mr. Mende, will be decisive in determining the ultimate victor. Should the West, led by the United States, fail to raise the living standards of the underdeveloped areas, the American century will yield to a Soviet one. The depressed parts of the world will not be content with

partial satisfaction of their rightful aspirations. Neither charity in whatever guise nor abstract talk about freedom and democracy will satisfy them.

Mr. Mende is not content with a mere analysis of the problems studied in this book. He has some concrete suggestions to offer. Two of them are worthy of mention.

He recommends, first, that Western Europe stop trying to live beyond its income and face the reality that it will probably never again rise to its old position of world leadership. It can immeasurably improve its position, however, by correcting the imbalance between agriculture and industry and by following the example of Switzerland and specializing in the products in which it has special skills and aptitudes.

The second suggestion has considerable merit, though it may sound utopian. It is the creation of an international authority, supported by an international income tax in proportion to the revenues of the national states composing the free world. This authority would decide where and when services and aid should be given to those countries most in need of them. Such a plan would go a long way toward elevating the standard of living in depressed areas.

The principal criticisms which the reviewer has to offer against this book are the author's patent materialism, his inadequate footnotes and lack of a bibliography. Only once in the entire book—at its very conclusion—does he seem aware of the fact that "man does not live by bread alone." In this one instance he quotes the devil's speech in the old Augsburg puppet show:

Ah, Faustus, if there were a ladder stretching from earth to heaven, made of swords instead of rungs so that I should be cut into a thousand pieces with every step I took, yet would I still strive to reach the summit, so that I might behold the face of God but once more, after which I would be willingly damned again for all eternity.

THOMAS H. D. MAHONEY

CAPITALISM AND THE HISTORIANS

Edited with an Introduction by F. A. Hayek. U. of Chicago Press. 188p. \$3

Plutarch narrates how young Spartans were taught sobriety by being confronted with riotously drunken slaves. Much in the same vein, Prof. Hayek, who has prematurely become something of a legend ever since his controversial *Road to Serfdom* appeared (1944), presents us with a discussion

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MAHONEY

HISTORIANS

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of an international group of distin-
guished economists, historians and so-
cial philosophers.

The view generally held about the
rise of capitalism in England is that
the advent of the factory system
brought untold new sufferings to large
classes who before were tolerably con-
tent and comfortable. This, we are
told here, is a highly distorted ac-
count of the social consequences of
that system, for capitalism has been
good from the beginning. After
Hayek's introduction, Profs. Ashton,
Hacker, Hutt and de Jouvenel give
their version of what the facts of the
Industrial Revolution were, how the
historians presented them, and why.

Undoubtedly the argument of these
professors is not without merit. Yet
capitalism, which in the average
American's mind is synonymous with
private property, free enterprise and
political democracy, as opposed to
socialism and communism, is unfor-
tunately accompanied by social evils
like periodical depressions, unemploy-
ment, wasteful exploitation of natural
resources, maldistribution of incomes,
etc., which were the price of progress
in capitalist countries.

The convincing story of the con-
quest of benevolent capitalism has
still to be written; perhaps Prof.
Hayek will one day write it himself.
In the meantime, *Capitalism and the
Historians* has thrown a great deal of
light on an exceptionally challenging
and complicated subject.

GEZA B. GROSSCHMID

THE AMERICAN REVOLUTION 1775-1783

By John Richard Alden. Harper. 294p.
\$5

The present volume is one of the
forty-some which will compose Har-
per's *The New American Nation Se-
ries*, edited by Henry S. Commager
and Richard B. Morris. It is illustrated
with photographs and military maps
and, admittedly weighted toward mili-
tary history, contains relatively de-
tailed descriptions of strategy, tac-
tics and military leadership, as well
as summary appraisals of the poten-
tialities and accomplishments of the
contending forces. There are chapters
on social and political affairs also, but
these are generally more cursory than
the military discussions. They form a
flat backdrop to the military scene, in
that many interrelationships of mili-
tary and non-military aspects of the
struggle are not so fully developed as
they might be.

Professor Alden's book follows the
trend of recent decades in dealing im-
partially with the opposing claims of

the colonials and the British. More-
over, it is skeptically objective in as-
sessing military leaders of both sides
in the face of previous estimates of
one sort or another.

The book is strongest in its evalua-
tions of the military aspects of the
war. Prof. Alden, for one thing, is
most sure and least derivative in his
handling of military affairs. For an-
other, he does not exercise quite the
same skepticism in his handling of
the non-military. This is not to say
that the work is in any essential un-
scholarly: it is to say merely that there
are occasional judgments which ap-
pear somewhat unreflective, specu-
lative or too reliant upon certain as-
sumptions.

One of these, for example, which
implies denial of a fundamental Brit-
ish position and acceptance of an-
other position which is somewhat less
than demonstrated, is his observation:

Wisely avoiding so far as pos-
sible the wilderness of constitu-
tional theory and the swamps of
legal precedent, Franklin had
early recognized that the only
sure foundation of that empire
was the recognition by all con-
cerned of the equality of the
British citizen in New London
and the British citizen of old
London. . . .

And in his conclusion Prof. Alden
writes:

The proclamation in the Dec-
laration of Independence of the
equality of men in the sight of
the Creator continues to serve as
a battle cry for social and polit-
ical justice. The patriots won in-
dependence; they also made a
good start on the long road to-
ward establishing and securing
"the rights of mankind."

Presumably, no such "start" had pre-
viously been made.

FRANCIS X. DUGGAN

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By Patrick Leigh Fermor. Harper.
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and hates, jealousies and designs of a
little world. The Count was giving a
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phine, in his magnificent home. The
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attendance, and all the charm and
gaiety of a transplanted Paris seemed

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to be concentrated in this one happy spot.

But there were undercurrents of tension and terror. The ball was interrupted by a group of mimes, who later were discovered to be lepers. The rival political factions at long last brought together into this unity of merrymaking split apart on a drunken insult. The Count's daughter eloped with a worthless adventurer who, unknown to her, had a wife back in France. And all the while, over the island slumbered the volcanic mountain, Salpêtrière.

Then, almost without warning—though the iguanas and snakes and Caribs had sensed something wrong—the volcano erupted, and after one hour of nightmare the island had sunk into the sea. The only survivors were a small band of Caribs and Berthe de Rennes, who, in pursuing the eloping Josephine, found safety though horror on a ship in the bay.

The story of this Caribbean Walpurgis Night is told, fifty years later, by Berthe to a young man who, like her, is fascinated by the Caribbean. For fifty years Berthe had carried this horror in her soul, but just as the evil forces of Shakespeare's *Tempest* are resolved by music, so are the horror and evil of this cataclysm resolved into peace, and perhaps understanding, by the story the young man tells Berthe. He tells her of the native tradition that as one sails over the spot where Saint-Jacques stood in security and beauty, one can hear the violins of the Count's ball.

This is typical of the richness, beauty and magical symbolism of a minor masterpiece. EDWARD J. CRONIN

BEAUTY FOR ASHES

By Christopher LaFarge. Coward McCann. 423p. \$4

Much more than most works of fiction, *Beauty for Ashes* can be read at three levels: for its rhetoric, for its story and for its theme. This is not to say that such different readings would be equally rewarding, nor is it meant to imply that the work is essentially a three-layered artifact. It possesses organic unity; theme, plot and language combine and reinforce each other. But because it is a novel, the story must be considered; since it is a novel in verse, the intentional impact of rhetoric is obvious; and just as intended is the theme.

It is quite evident that the author desires the verse to clothe and clarify the story, not to impede its movement nor conceal it from the reader. And here Mr. LaFarge is quite successful. The verse does become a medium of

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communication, and language is used as language. Not all the verse is poetry, of course; sometimes the corners of the dialog are awkwardly nailed together with many a "he said" and "she said." And the slow spelling out of Harlow's mental crises lacks something of concentration and inner intensity.

Nevertheless, there are genuinely poetic passages in the book; several of the sonnets develop their symbols effectively and furnish emotive chapter-headings. Frequently throughout the book, lines shine through that show beauty and intensity of vision. Most of all, perhaps, this verse technique keeps the story up to a certain level by avoiding the literally prosy and pedestrian paths where too many novelists have forced language to slop along in patterns.

Language is a means to tell a story. The story itself deals with a week in the life of a Rhode Island village, its passions and its ambitions. It is not just the story of one of the main characters, not even of Jennifer, whose rejection and acceptance of love precipitates a whole series of changes in the life of the different villagers. Rather this is the story of a community, and the whole of the warp and woof of its pattern.

Yet even this New England story itself is for the sake of the larger theme. In examining the pattern in miniature, the author wishes to describe a larger world and to trace out more universal designs. Certainly, if one examines the structure and intent of the story, the matter of theme looms large.

The book jacket poses this question: "Is not man enriched by a reasonable

acceptance of the inevitable social burdens that life imposes on him, but impoverished by the avoidance of those burdens, particularly where avoidance is in terms of his own growth and career?"

The novel tries to answer affirmatively but is, I think, only partially successful. The trouble is not just that the question on the jacket is open at both ends and in the middle until some definitions are established. Something of the same ambiguity is found in the way the problem is understood and outlined in the book. And that ambiguity itself may in part be due to an incomplete and imperfect understanding of the withering and corrupting forces of unloving selfishness.

But part of the difficulty of resolving the problem in clear, set terms is that a novel is not a treatise. Dealing as it does with individual human beings, it is by the very material of its commitment prevented from coming up with formalized universals.

E. J. DRUMMOND

THE WORD

"The multitudes were filled with amazement; but some of them said, It is through Beelzebub, the prince of devils, that He casts the devils out" (Luke 11:14-15; Gospel for third Sunday in Lent).

In today's Gospel we read how Christ our Saviour was made the victim of a gross and vicious slander. The enemies of our Lord commonly preserved some faint color of likelihood in the accusations which they steadily hurled against Him, as when they charged Him with violating the Sabbath or associating with people of questionable respectability.

In the present instance the haters and baiters of Christ stooped to base calumny of the most shameless sort. They whispered that His more than natural powers were not supernatural, but preternatural—not heavenly, but diabolical. They suggested that the Son of God was in league with the father of lies. It is noteworthy that our Saviour, who regularly ignored or brushed aside the barbs flung at Him, answered this particular slander with a gravity and precision which are almost ominous.

This shocking incident may serve to stir the Christian, and especially the Catholic, conscience on the peculiarly neglected moral obligation of respecting the good name of that universal neighbor whom we are bidden to love



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as ourselves. It is a very great pity, as well as a matter of constant astonishment, that the contemporary Christian moral code is so often considered to end, if not also to begin, with the obligation to be pure.

Something or other—possibly the melancholy influence of Protestant puritan ethics—has persuaded us that the very word *morality* simply means sexual restraint or propriety. Thus for not a few the Decalog has become in practice a hexalog: there are no commandments worth bothering about after the sixth. As someone has observed, modern Catholics do not much trouble to avoid a sin as death as slander; they are satisfied if they avoid the livelier sins.

One sad result of such mistaken moral emphasis is a phenomenon which sometimes falls under the attention of the Catholic priest and which always produces the same stinging sense of outrage. There is a type of Catholic woman who is rather specially devout. If she may not be said to haunt the parish church, she is at least very much in evidence on pious occasions, great and small. This lady frequents the sacraments and rattles her beads on the pews with the best of them.

Unquestionably, this person keeps the sixth commandment. She really is as pure, if anyone wishes to express it so, as the driven snow. A good woman, then. But God help you if this moral gem of purest ray serene comes across any fact or even fiction discreditable to you or any member of your family. A notably pure body can house a malicious and poisonous tongue.

The Catholic calumniator will rarely manufacture a slander out of what is called whole cloth, but she (or he) will repeat with relish and with industry the merest probability, possibility or vagrant hearsay, provided only it be really damaging to a character. If an unfortunate girl find herself pregnant in advance of marriage, she has actually nothing to fear (apart from her own unavoidable embarrassment) from the Catholic priest, the Catholic doctor or the Catholic social agency. But let her steer clear, with her heavy secret, of the Catholic Ladies' Sodality.

The Catholic conscience, in general, could stand a certain sharpening on those terribly cruel and damaging sins which violate the eighth commandment. Christ our Lord silently endured much ill-treatment, but He did speak up, promptly and firmly and boldly, against ugly and shameless calumny. Let us recall, then, another word of His: *Believe Me, when you did it to one of the least of My brethren here, you did it to Me.*

VINCENT P. MCCORRY, S.J.

THEATRE

THE WINNER. Elmer Rice seems to have become the Sal Maglie of playwrights. His fast stuff has definitely lost its zing and he hasn't the temperament to be a cutie like Maxwell Anderson, the Preacher Roe of the dramatists' craft.

The analogy, needless to mention is not quite pat. Maglie can still throw high and hard for four or five innings; when his arm begins to tire the manager signals for a relief pitcher. In the play presented by the Playwrights' Company at the Playhouse, Mr. Rice has written one trenchant and skilfully constructed scene. After that, interest sags; there is no bull pen from which the producer can call a fresh playwright, quickly warmed up, to write an interesting and humorous closing scene.

When the curtain goes up, a playwright is on his own and at the mercy of his actors. Mr. Rice's actors, especially Fred O'Neal in the role of Judge Addison, do all right by him. As much cannot be said, however, for the help Mr. Rice gives his actors.

Joan Tetzel is starred as a "pure" girl eager to marry her "fiance" the moment his wife divorces him. She goes out on dates, of course, but dismisses her gentlemen friends at the street door of the rooming house where she lives.

One of her frustrated wooers is inconsiderate enough to make her the beneficiary of his will. His widow who has been cheating on her cheating husband, promptly contests it in court. Tom Helmore is co-starred as the widow's attorney. Mr. Rice directed his own play. Lester Polakov designed the sets.

According to rumors that are afloat, *The Winner* is a box-office loser which will depart from the Playhouse before this review appears in your favorite magazine. It had one distinction, however, worth an entry in the record. Fred O'Neal's portrayal of Judge Addison marks the first time an actor known to be colored has ever been cast in that kind of role. While *The Winner* is neither a dramatic nor a box-office success, it has at least made history.

ONDINE, a romance by Jean Giraudoux, adapted by Maurice Valency, is a Playwrights' Company production presented at the Forty-Sixth Street Theatre. The talk of the town indicates it will continue in residence indefinitely.

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An ondine (or undine), if your reviewer remembers his mythology, is a female water spirit. She is soulless and deathless, unless she marries a mortal and has a child, with the birth of which she acquires a soul.

Your observer happens to be a soft touch for any version of the *Berkeley Square* story—from Maxwell Anderson's *High Tor* to *Gramercy Ghost*, and even *Lo! And Behold!*—in which there is amorous or platonic communication between mortals and wanderers from the spirit world. It goes without saying that he was captivated by *Ondine's* (Audrey Hepburn) romance with Ritter Hans, a knight errant (Mel Ferrer). If there is an abstruse philosophy hidden in the play, as some say, your reviewer overlooked it while enjoying the fantasy.

The production was directed by Alfred Lunt, apparently as skilful a director as he is an actor. The sets were blueprinted by Peter Larkin, and the costumes (except Miss Hepburn's, which mostly *isn't*) were designed by Richard Whorf, almost as versatile a theatre man as José Ferrer. Virgil Thompson wrote the background music. While there may be more edifying plays than *Ondine* in town, none makes a stronger appeal to the imagination.

THEOPHILUS LEWIS

FILMS

GO, MAN, GO! Producers of low-budget films, who by reason of their small capital investment can afford to go after specialized audiences, have always aimed a certain proportion of their output at the sports fan. In the past, the films built around an athletic formula have been so dismal that they would appeal only to unusually tolerant sports enthusiasts. Recently, however, several biographical movies about sports figures have been remarkably well-done on their own unpretentious terms and are calculated to appeal to family audiences in general. *Go, Man, Go!*, the saga of the Harlem Globetrotters, the extraordinary Negro professional basketball team, is in this tradition.

Apparently in more or less factual fashion, it recounts the early struggles of the Globetrotters (who play themselves), their barn-storming days and the single-minded efforts of their manager, Abe Saperstein (Dane Clark) to obtain deserved recognition for the team. This struggle is climaxed by Saperstein's all-out war on the boycotting of the team by the professional

basketball monopoly. After a successful struggle, the Globetrotters enter the national professional tournament, which they go on to win.

The picture has been directed by James Wong Howe (who used to be a top-flight cameraman) so that it focuses with equal success on the unbelievably skillful arena pyrotechnics of the team and on the human drama of their assault on a particular bulwark of prejudice. In addition it is enhanced by very deft intersplicing of actual newsreel shots of the tournament and by the extremely apt music of Alec North. (United Artists)

SASKATCHEWAN is a better-than-usual, large-scale Western in Technicolor, notable for its vastly superior pictorial effects and for a germ of intelligence and originality in its basic situation. It is unfortunately also notable for polluting what would have been very good family fare with a cheap and phony, by classification, adult romantic complication.

The story concerns the peaceful relationship existing in Western Canada between the Cree Indians and the white settlers, mostly represented on the screen by the Mounties, at a time when the U. S. frontier was ablaze with Indian warfare. This relationship is jeopardized by the infiltration across the border of bands of Sioux, bent on arousing the Cree to rebellion. But the stiff-necked, newly appointed Mountie Commandant (Robert Douglas), who insists on following the letter of the rule book, is a more persuasive incitement to rebellion than the blandishments of the Sioux. Into the breach steps an intrepid Mountie (Alan Ladd) who grew up among the Cree. Risking a court-martial, he succeeds in regaining their friendship and ultimately leads them in a charge which saves the main Mountie detachment from a Sioux ambush.

Though pretty elementary in plot and treatment, all of this is quite lively and makes a sound historical and sociological point. The action has been effectively deployed by director Raoul Walsh against some unfamiliar and strikingly handsome scenery. The romantic complications are provided by Shelley Winters as the typical movie good-bad girl, wearing a typically inappropriate low-cut gown. She is being pursued on a false murder charge by a vindictive and, as it develops, passion-consuming American sheriff (Hugh O'Brian). Given suitable treatment, such a situation is legitimate screen material. It does not get such treatment here, and has an unsettling effect on what is essentially a simple-minded outdoor epic.

(Universal-International)
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CORRESPONDENCE

German Catholic recovery

EDITOR: I wonder if perhaps the tone of your Comment "Spiritual depression in Germany" (3/6, p. 587), as well as its heading, wasn't a bit unwarranted.

The facts you cite are, of course, quite true. However, rebuilding thousands of churches and erecting new ones for impoverished DP's isn't done in a day. Seminarians don't become priests overnight. Since many could not leave their starving families till economic recovery was on its way, several years after the war, they are only now approaching ordination.

When one considers the hard work done by the great majority of hard-pressed German priests, the liturgical and external participation of so many laymen in parochial life and Catholic Action and the new types of practical techniques utilized to meet the situation you describe, one must conclude there's a rosy as well as dark side to German Catholicism.

(REV.) JOSEPH B. SCHUYLER, S.J.
New York, N. Y.

(We were happy to be able to draw attention last week to one of these "new types of practical techniques," in our Comment, "Church in Germany on wheels." Ed.)

Guaranteed annual wage

EDITOR: Eugene J. Cahalan suggests (Correspondence, 3/6) that I was guilty of oversimplification and naïveté in my Feb. 6 article on the guaranteed annual wage.

The U. S. Chamber of Commerce and other management spokesmen have been screaming about impending economic chaos if the annual wage is put into effect on a large scale. I endeavored to point out that industry itself could very well benefit from an annual-wage plan.

It would seem obvious that a worker's incentive to restrict productivity will be lowered when he realizes that he will receive his salary throughout any forthcoming slack season. Of course employees will always have a personal stake in the improvement of a company's business. My point was that with a guaranteed annual wage they will have a *greater* personal stake, and employers will have a *greater* financial interest in keeping their employees continuously working.

Mr. Cahalan believes it is naive to think that unions would accept lower overtime rates in exchange for the an-

nual wage. Yet the United Packinghouse Workers-CIO have made such a concession to the Hormel Co.

I stressed these points because it is this economic feasibility which is the bone of contention with big business. For a book-length treatment of the subject, I recommend *Guaranteed Annual Wages*, by Chernick and Hellickson (U. of Minnesota Press).

NORBERT CIESIL

New York, N. Y.

Corrections, sorry

EDITOR: Faculties and administrative officers of Jesuit law schools must all have been delighted to see the advertisements in your issues of Feb. 13 and 20, especially in seeing that their schools educate 10 per cent of the law students in the U. S.

However, there were a couple of errors in the ads which I am sure you will want to correct. The Association of American Law Schools several years ago raised the requirement of pre-legal college preparation from two to three years. And I believe your ad mentioned one law school as being a member of the association whereas it is not.

LAW SCHOOL DEAN

Address withheld

EDITOR: Re my letter concerning the A&P antitrust settlement, appearing in Correspondence, March 6. To avoid possible misunderstanding, will you kindly make the following points clear to your readers.

1. I am not, and did not represent myself as, vice president of the National Federation of Independent Business. You have confused me with George J. Burger Sr., who is a vice president of this organization.

2. The letter which you printed did not originate in our Washington office, but was mailed to you by me from Burlingame, Calif.

3. The views expressed in the letter were, and are, mine personally. They do not represent the views of either the federation or Mr. Burger Sr.

4. The federation's official view on this antitrust settlement is expressed in its publication, the *Mandate* (Bulletin No. 201). Mr. Burger Sr.'s views are expressed in his statement quoted by Rep. Lee Metcalf in the *Congressional Record*, Feb. 2, p. A776.

Obviously I caused this confusion by using organization stationery, which I should not have done.

GEORGE J. BURGER JR.

Burlingame, Calif.